

SEASONABLY ALARMING AND HUMILIATING,
ANIMATING AND EXHILARATING

T R U T H S

RESPECTING

The NATURE and DESIGN of CHRIST'S PASSION;
Of ORIGINAL and GENUINE CHRISTIANITY, as a
MINISTRATION of the SPIRIT;
Of HUMAN LEARNING in RELIGION;
And concerning the incontestably FALLEN and APOSTATE
Condition of Universal CHRISTENDOM in these last
Days.

IN A
METRICAL VERSION
OF
CERTAIN SELECT PASSAGES

Taken from the WORKS of
The late Eminent and truly REVEREND
WILLIAM LAW, A. M. *Rev. m. a.*

USEFUL to all such as, at this PERILOUS Conjunction, forget-
ting the Things that are BEHIND, and reaching forth unto
those that are BEFORE, press towards the MARK for the
PRIZE of the high calling of God in CHRIST JESUS. Phil.
iii. 14.

BY
An Ardent EXPECTANT of the UN-PARADING
KINGDOM of God, and of the INWARD REDEMPTION
and CONSOLATION thereof, Mark xv. 43. Luke ii.
25, 38.

L O N D O N:
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As there are a few of the following ERRATA, which affect both the measure and the sense; which, through the EDITOR's absence from the press, have inadvertently dropped in; the Reader is requested to alter them with his pen, and consult the rest occasionally, particularly the false scripture references, or pointing.

Page	Lines	For	Read
1	15	Fate, understand an eventual unhappy condition only.	
9	21	iv.	v.
14	14	xxi.	xxiii.
18	10	Them	Are
31	6	xxvi.	xvi.
35	13	12.	12, 14.
36	11	16.	15.
39	16	BALL	BAAL
40	21	v. 6.	vi. 5.
42	11	vi.	vii.
44	26	xx.	xxiii.
45	10	me by	by me
		xi.	xii.
46	16	23.	33.
47	6	Jews	the Jews
	7	observe	observe ye
	11	Theff.	2 Theff.
	18	Babel	the Babel
48	20	pregnant	flagrant
53	18	undur	under
57	14	its	their
	19	Bears	Bears,
	20	Clime	Clime,
65	10	prove;	proye
66	17	strpp'd	stripp'd
67	7	xiii	iii.
68	23	Earth	Earth,
71	4	were	we're
	11	Lightnings	Lightenings
72	7	xiii	xii.
	11	The	For
	13	For G—	Now
73	4	Such C—s	his Catholics
74	10	We	Who
	23	Prize	Prize then

Lately Published, by the same Author, Price 18d. stitched,
A Seasonable and Salutary Word, humbly offered to the Wise in Heart, through the Republication of a late Tract, entitled, **The LOVE-CONQUEST; or, The LITTLE STRENGTH of PHILADELPHIA: Together with a few other choice EXTRACTS from different Pieces of the same and two other AUTHORS.**

"The most useful Thought is to consider how to heal the Evil and Mischief of SCHISMS, and the Hatred, Lying, Evil-Speakings, Strifes, Wars, Fightings, and Persecutions, which have ensued upon them. The Course followed by the respective Parties will never do it. Those of every Party judge that ORTHODOXY is only on their Side, and therefore strive to reduce all to a UNION by bringing them to be of their Party; and thus their mutual Animosities and Divisions are still heightened," See John xvii. 20—23. Gal iii. 27, 28.

Apology for Mad. Bourignon, p. 22, sect. xix.

Tanta molis erat Sanctorum condere gentem.

So hard it did on long Experience prove,

To form on Earth the happy Realm of Love.



To the READER.

TO recommend Mr. *Law* amongst his admirers, would be as superfluous, as it might for this time prove fruitless to vindicate him from the various exceptions, which even some good people do unhappily entertain against his later writings *.

It cannot be taken amiss in us to love those who have been of use to us. On this very account I have great reason to acknowledge the regard I bear for the memory of this indubitably pious and ingenious man; without setting him up as a sort of *Pope*, either to my neighbour, or to myself. I must, however, regard him as one, thro' the Divine Mercy, raised up and sent to *undeceive* all false philosophers, and false divines, in their own stile and language, and as an *original* instrument of *beginning* the awakening of our day in the *British* dominions.

If the following EXTRACTS from his works convey to the reader the same *happy impressions* the composer has, under the divine influence,

* See his Appeal, page 329. Letters, p. 129. Also the Letter to the Bishop of London, being the first in the Second Edition of his Letters-Way to Divine Knowledge. p. 242—257.

enjoyed in drawing them up into this form, his end will be answered, and there will be no need of any further apology.

IF the TRUTHS themselves do not carry their own evidence along with them to properly disposed persons (John vii. 16—18.) and are not, by this *Metrical Version*, conveyed in such a *plain, easy, and agreeable* manner, as to be *understood, enjoyed, retained, and improved* to all the very best purposes of heart and life; nothing I can say in favour either of the entertainment itself, or of the manner of serving it up, will be of any further avail.

I MAKE no pretence to the palm of *elegant and correct* versification. So far as it is a mere *foppishness* of high-sounding words, without the most solid truth and meaning; I profess myself as unwilling to affect any such *vain* ornaments, as I know myself incompetent for the fabrication of them. *Sacred* POETRY and ORATORY (1 Cor. i. 17. ii. 4.) ought, like the true daughters of *Abraham* and *Sarah* (1 Pet. iii. 3—6.) never to be tricked up in the gaudy and taudry manner of the daughters of this world; but rather to be attired with a plain, neat, natural, and expressive simplicity: which, inasmuch as it corresponds to, and is the open true portraiture of the hidden man of the heart,

the

To the R E A D E R.

v

the meek, quiet, humble, and happy Spirit of JESUS, is of great price in the sight of God.

A REGARD due to my very important subject, my reader's edification, and my own usefulness, has put me upon the exertion of my very best talents, in order, under the divine influence before spoken of, to express these valuable passages of my author, and his true genuine *sense* and *spirit*, as much as possible in his *own* very terse, nervous, and emphatical words; and to preserve all along, through some complicated and involved periods, his *peculiar* chain and manner of most cogent argumentation; which I have done with all the fidelity, perspicuity, easy flow of verse, and pleasing effect of pat and significant rhymes, that the very difficult nature of a *confined* subject, and my own moderate capacity, would admit of. Being, after all, not insensible that the *execution* has not always answered the *design*, I take this opportunity of inviting some better disposed and more competent person, in the prosecution of the *same* plan, from the *same* ample store, to correct *my* defects, and bring it to still greater perfection: and I will beforehand profess myself one of his obliged and grateful admirers.

AND here I cannot avoid making my proper acknowledgments to the memory of my late friend

friend Mr. *Byron* of *Manchester*; who, in his two volumes of *Miscellaneous Poems*, since published, viz. last year, in 12mo, has *first* pointed out this way to me. His lively and native verification conveys the same truths with a more agreeable effect to the heart and mind, and also with greater advantage to the memory, than in prose. I have taken the liberty of inserting *four* of his pieces here amongst my own. Had his otherwise valuable poems been in some respects less *miscellaneous*, they would have proved proportionably more acceptable to me, and to such as are of my way of thinking.

SHOULD any one, whether *before* acquainted with Mr. *Law*, or now by this means *first* made so, prefer the *original prose* to this *metrical*, or even to the very best *poetical version*; I shall have no reason to regret the inclination of either; because by confirming the good opinion of the one, in respect to the subject itself, and by happily introducing the other to an acquaintance with it, I shall at least have carried my chief design into execution, and so far have proved acceptable to them both. It should be enough to us, to be useful in any shape whatsoever.

SOME pertinent scripture-references have been added in the margin, both as explanatory and
con-

confirmatory of the matters occurring in the lines they stand in. *These* the reader may either *wholly* pass over, or *occasionally* consult, as shall be most agreeable at any time to himself: and I flatter myself, that the *most* of them will be found useful to him.

SUCH then as this *Essay* is, with an honest and good meaning, it is now submitted to public perusal; more for the reader's own benefit, than for any *praise* or *profit* the publisher can imagine likely to accrue to himself from a *plain* version of an *unpopular* author, and a subject too much, alas! in many respects, *against the grain* with the *most*.

YET in what light soever else either the publisher himself, or his performance may appear, let every one be assured, that his *real* meaning hereby is to set forth JESUS CHRIST the *crucified*, as the only LORD and GOD of all our hearts, and the fountain of all *real* life and bliss, both here and hereafter. He wishes to be led himself, and to be instrumental in leading all his *fellow-sinners* to the SELLING ALL FOR THIS MOST EXCELLENT TREASURE, AND MOST PRECIOUS PEARL. So that if any thing herein asserted could be *fairly* construed as not leading to *Jesus*, and so against his heart, he retracts it beforehand: for this is his own heart's *true* prayer,

prayer, "Thy kingdom come! Thy will be done (*perfectly*) in earth, as it is in heaven!"
Mat. vi. 10. 1 John iii. 23. Mat. vii. 21.

MAY, then, the GOD of all grace and blessing in *Christ Jesus*, our only Lord and Saviour, whose happy kingdom it sincerely means to promote, be pleased so far to attend it with his needful demonstration of spirit and power to this end! And O that no heart may, by any misapprehension or misapplication of its contents, be hurt*; but rather by the right and *sober* knowledge, and, by the due improvement of them, be every way blessed and edified!

So wishes, and so prays unfeignedly and fervently,

THE EDITOR.

* To obviate any thing of this kind, particularly in respect to the abuses which *perverse* souls (2 Pet. iii. 16.) might make of the doctrine of a God all LOVE; I must refer my reader to what is said by Mr. Law himself in the Second Part of his Spirit of Love, Page 103 — 114.

EXTRACTS

EXTRACTS

FROM

MR. LAW'S WORKS.

From the APPEAL to all that doubt, &c.

Page 192—197.

The PASSION of *Christ*, who, as the second *Adam*, is a quickening Spirit, and our only Redeemer.

—AND now to us it clearly will appear,
Why our dear Lord so much must *do*
and *bear*,

If we but him as SECOND ADAM view,
Who is, what wrong the FIRST *did*, to *undo*:
For he must enter into *ev'ry state*,
Which of fall'n nature one might term the *fate*;
Thereby restoring what therein was lost,
What was extinguish'd *quick'ning*, and (at *cost*
Beyond all human precedent) the doom
O'ercoming, whereby man was overcome.

1 Pet. i. 18, 19.

As death *eternal's* then as sure brought forth
Within our souls, as *temp'ral* here on earth:

A

As

As this a STATE was, and to man *belong'd*,
 Soon as his God by *will perverse* he wrong'd ;
 Therefore our Lord this *dreadful death* must try
 By ent'ring into its reality :

That thus *our* nature by *his* carry'd thro',
 Heb. ii. 9. 10. Might after him to certain conquest go :
 And as man fall'n, when giving up the ghost,
 John iii. 15, 16. Would in this death eternal have been lost ;
 viii. 21, 24.

So must *this* ADAM, as *reversing* all
 The dire effects of the *first* ADAM's fall,
 Stand in this second death upon the cross,
 And thus retrieve the human nature's loss.

Gen. ii. 17. iii. 6, 7. Observe the *quality* of *Adam's* crime,
 He dy'd to God that he might live to time ;
 Just the reverse is our Redemption's rise,
Christ dy'd from time back into Paradise.

Now as this *crisis* grand was drawing nigh,
 When HE must enter death's *reality*,
 The *second* death's last pungent sufferings ;
 Heb. ii. 14, 15. (Truly most dreadful of all dreadful things !)
 Then *terrors anguishing*, in fact, no whim,
 Of a lost soul, began to *ope* in him.
 Then that *eternal* death in Adam's soul,
 By sin brought forth in him, and thro' the whole,
 (When *light* and *life*, and *pow'rs* of heav'n were lost,
 The *life eternal* of the Holy Ghost)
 To be *awaken'd* and to *stir* began
 In this mysterious new *Adamic* man ;

Who

Who in the soul's last fallen *state* was come
 To stand, and patient bear its utmost doom ;
 To be encompass'd at the latest breath
 With a *sensation* of eternal death ;
 Which, had abortive prov'd Redemption's plan,
 Must have befallen ev'ry child of man. 1 Cor. xv. 17, 18.

THE first *approaches* of this fearful *state*
 (Jaws of death second) we may justly date
 From those affecting words, where once he saith,
 “ *Exceeding sorrowful's my soul to death !*
 “ *Tarry now here with me and watch,*” I pray :
 This plainly shews it was a gloomy day, Luke xxii. 53.
 Whilst thus to watch and pray, in his distress,
 The Lord of life *must* poor disciples press.
 Full proof that suff'ring corporal 'twas none ;
 No, but a state of *dereliction*,
 Too deep and dreadful to reflect upon, }

HOLY REDEEMER ! that I knew so well
 To paint these terrors of thy inmost hell,
 When press'd with anguish of eternal death,
 Thou on the cross wert yielding up thy breath ;
 That not a soul of Adam's offspring all
 Might in this worst of all misfortunes fall ! 1 Cor. ix. 22.

THESE terrors progress one may plainly see
 In the dire conflicts of GETHSEMANE ;

When, 'midst excruciating agony,
 The death eternal's deep reality
 Broke in upon him, in its gradual course,
 With such amazing energy and force,
 That sweat-drops o'er his precious body stood,
 And downwards trickled in pure drops of blood;
A bitter cup!—which made him *thrice* withdraw,
 Heb. v. 7.] Repeating *thrice* one pray'r with solemn awe,
 Prostrate before his Father heavenly,
 Whose angel help'd at length his agony;
 " *Pass by this cup, could it be possible;*
 " *If not, I'll drink it as thy heav'nly will.*"

THE same's the cup he further drinking was,
 Affix'd three tedious hours to the cross,
 Whence, crown'd in pungent scorn with thorny
 wreath,
 Nail'd to the terrors of a *twofold death*;
 So loud he cry'd, and so affectingly,
 " *My God, my God! why'st Thou forsaken me!*"

AND here I wish no mortal might suppose,
 That, 'midst his soul's sharp agonizing throes,
 These awful terrors, and this dreadful shock
 Were of the nature of some slaughter-block,
 Fears of a death men could inflict on him,
 Who tear their fellows sometimes limb from limb.

None

None of these fears that noble soul could find,
 Which never thought, which never acted ill.
 He steer'd his foll'wers wisely off this shelf,
 And hardly now would split on it himself;
 No, no; this agony and conflict was
 His entrance into fallen *Adam's* case,
 The *real horrors* of that *dreadful death*,
 Which unredeemed men, with the last breath,
 Had *fully* dy'd, as holy scripture saith.

Luke xii. 4, 5.

1 Cor. xv. 17, 18.
 Heb. x. 26, 27.

Thus when we do within our spirits view
 His cross's death, which should be *ever new*;
 Let us not only dwell upon that cross,
 To which his mortal body nailed was,
 In a mere pity of that death and woe,
 Which men may to afflicted sufferers shew;
 Rather we'll look with pierc'd and wounded hearts,
 On that, whereat our inmost spirit starts,
 Our sins, which acted in this scene their parts.
 We'll view him fasten'd to a *twofold death*,
 By *us* deserv'd, as sure as we have breath;
 And which with him could not its period reach,
 Till, as the passion-records truly teach,
 He said, '*Tis finish'd*,' tow'ards the latter end,
 "Father, my soul I to thy hands commend."

Gal. iii. 1. 1 Cor.
 xi. 26.

Heb. vi. 6, Rev.
 xi. 8.

Gal. iii. 13.

THE ghost, that instant, of this earthly life
 He gave up; and as proof beyond all strife,
 That

That broke were bars and chains of death and hell,
 And all the malice of those spirits fell,
 The temple's veil was then so rent in twain,
 That it could never be hung up again;
 The rocks he rent, and open'd many a grave
 Of those his death should now *completely* save.
 Thus he triumphant over all our foes,
 To Paradise, shut up for ages, goes;
 Out of which *Adam* dy'd, and in which He
 " *That day (said) with the pardon'd thief he'd be.*"

SHOULD'ST thou perchance inspect a *crucifix*,
 And faith with the *right* meaning intermix;
 For to thy senses, with no bad intent,
 It may thy Saviour's suff'rings represent:
 Let not thy thoughts on the mere suff'rings stay,
 Which man on man has any pow'r to lay:
 For there he hung, bearing *God's justice* strict,
 In pangs far keener than e'er men inflict;
 By *feeling, bearing, and o'ercoming* pain,
 Which in eternal death and darkness reign;
 A death man fall'n from God to worldly pelf,
 Has let with freest choice into himself:
 And as in Paradise this dismal fall
 Left no remains in the poor soul at all,
 But nature's properties, the life of hell,
 Essence eternal, irrevocable;
 Therefore when flesh and blood is dropt at length,
 They'll act unhemm'd, with an awaken'd strength.

As

As this eternal death, the state of all,
 Surely belong'd to mortals by the fall ;
 So was there absolute necessity,
 That man's kind Saviour should its nature try, Heb. ii. 9.
 Ent'ring th' awaken'd deep realities,
 And with full conquest out of them arise ;
 Else man from death eternal, ultimate,
 Could not redeem'd have been at any rate.
 For how could fallen nature possibly
 Have e'er emerg'd from this calamity,
 But by its coming in full vict'ry from
 Each diff'rent *stage* of its own fallen doom ?
 And therefore this could then alone be done
 By one, who truly was of *Man the Son* ;
 And had a power to communicate,
 Divinely strong, his own victorious *state*. John xvi. 33.
x John v. 5.

MOREOVER, had this real Man, GOD'S SON,
 Never ascended to his heav'nly throne,
 Us he could not to glorious liberty
 In fact have claimed from sin's slavery. John xii. 31, 32.
 Wherefore to him the scripture well ascribes
 Continual *priesthood* o'er all tongues and tribes. Heb. vii. viii. ix.
 " *If any sin* (Saint John doth indicate)
 " *We with the Father have an ADVOCATE :*
 " *And surely JESUS CHRIST the righteous 'tis,*
 " *Who sin's propitiation only is.*"

From

From the WAY TO DIVINE KNOWLEDGE. Dia-
logue the First. Page 77—83.

The Nature of Primitive GOSPEL CHRISTIANITY,
which, like the Sun, is, to them that have
Eyes, self-evident.

BEFORE we part, I'll in your presence trace
Christianity's true nature, and firm base ;
'Tis GOSPEL CHRISTIANITY I mean,

Eph. iii. 10, 11. God's *Master-piece* ; distinguishable clean
From the *Christianity original*,

Gen. iii. 15. By *Grace* first introduc'd on Adam's fall ;
The old religion of the patriarchs,
And *that* which Moses and all prophets *marks* ;

Gen. xlix. 18. Yea, ev'ry true repentant soul on earth
Acts xvi. 6, 7. In *faith* and *hope* expecting the *new birth*.
Isa. vii. 4. x. 6.
John. iii.
Gal. iv. 4.

BUT when the *fulness* of the time took place,
And GOD's own SON, *now* born of human race,
Heb. i. 3. The works had finish'd of *Redemption's* plan,
And rested on GOD's throne, as SON of MAN ;
Then came the Holy Spirit here on earth
John vii. 39. On Jesu's flock, in such degree of birth,
As answered to a KINGDOM, so divine,
Acts ii. 44, 45 That it abolish'd the old Mine and Thine ;
iv. 34—37. A state no man could e'er before have try'd,
Mat. xi. 11. Till human nature's Prince was GLORIFY'D.
Heb. xi. 39, 40.

AND

AND when this GLORIFY'D HUMANITY,
 Our second *Adam*, was all heavenly;
 Soon from above *his love* immediate show'rs
 The Spirit's presence, comforts, joys, and pow'rs;
 The *heav'nly life*, for his own flock design'd,
 The friends and foll'wers, whom he left behind;
 Now, in the shape of cloven tongues of fire,
 First did each heart the Holy Ghost inspire
 Of those ordain'd to propagate the call
 To Spirit's fruits; the *first* since *Adam's fall*.

John xvii. 5.
 Acts iii. 13.

chap. ii. 33.

John xvii. 11.

Rom. viii. 23.
 James i. 18.

THUS with the *glorify'd Humanity*
 Commenc'd the GOSPEL CHRISTIANITY;
 A thing in nature, and in ev'ry pow'r,
 As diff'rent from *Christianity* before,
 As hope is diff'rent from the thing obtain'd,
 Or expectation from deliv'rance gain'd.

John vii. 39.

Rom. viii. 24.
 Heb. xi. 39, 40.

HENCE the apostles all commenc'd *new men*,
 Ent'ring into a *kingdom new*; and then,
 Illumin'd with new light, inflam'd with LOVE,
 Preach'd *that* alone which they themselves did prove.
 What did they preach?—No absent, distant thing;
 But Jesus Christ, form'd in their hearts a king;
 God's wisdom, and God's pow'r now felt within,
 The *sprinkling* blood, the antidote of sin;
 (Great in believing penitents its worth!)
 They preach'd the Holy Spirit's *promis'd birth*.

2 Cor. v. 17.

1 John i. 1-3.

1 Cor. iv. 19, 20.

Rom. i. 16.

1 Cor. i. 18, 24.

Heb. ix. 14, xii.

24. 1 Pet. i. 2.

Rev. xii. 11.

Acts ii. 39.

1 John v. 1.

B

HENCE

HENCE at this time the call was to inherit
 Rom. xii. 2. A real change of nature, life, and spirit;
 Eph. iv. 22—24. The condemnation's Sentence to revoke,
 John iii. 18. And break from neck of man sin's iron yoke;
 1 John iii. 21. 'Steal of earth's curse and all its evils rife,
 Mat. vi. 13. To impart the blessings of a heav'nly life.
 Acts, xxvi. 18.

THIS was *Christianity*, the *primitive*;
 Gal. ii. 20. A *life*, which *then* the first disciples *live* :
 2 Cor. iv. 2. To *this* the preachers *certain* WITNESS bore
 2 Pet. i. 16. (Not as to fables in the days of yore)
 Their witness was no *bearsay*, but such *fact*
 Acts v. 32. As God himself could in the conscience back;
 Nature's renewal, and salvation's pow'r,
 1 Pet. i. 10—12. A birth from heav'n never known before;
 Rom. xvi. 25, 26. Justification *now* in heart RECEIV'D,
 Eph. iii. 9. Not in conceit with a dead faith believ'd.
 2 Tim. i. 10.
 John iii. 36.
 Rom. v. 1, 2, 11.
 Ja. ii. 17, 20, 26.

JOHN v. 34, 41. GOSPEL CHRISTIANITY on its own base
 Then stood, *appearing* what it *really* was :
 Chap. v. 21. What was it ? An *awaken'd life divine*,
 Eph. ii. 1, 5. In which these *genuine* disciples shine ;
 Mat. v. 16. Proof of itself, to the right Judge appeal'd,
 Phil. ii. 15. Man's *heart* and *conscience*, where its truth was seal'd.
 2 Cor. iv. 2. Here's *certainty*, beyond all jar, and strife,
 Eph. i. 13. Sure are indeed God's overtures of LIFE !
 2 Tim. i. 12.

HENCE it occurs, that *sinners* of each kind
 As objects fit, accept the grace design'd ;

Hear

Hear the *glad tidings*, and from all their need,
 From all their nature's *guilty* load are freed : Acts xiii. 38
xvi. 16-34.
 Whilst the *stiff* PHARISEE, PRIEST *orthodox*,
 And *reas'ning* GREEK, whom all *believing* shocks, 1 Cor. i. 21-24.
 (How much soe'er alternately they jar,
 And each 'fore other doth himself prefer) Acts 23. 7-10.
 Yet in rejecting, with indignant spite,
 Their *heart's true Saviour*, but too well unite : Ch. iv. 5-22, 27.
 Describing those, as the most *hideous elves*, Acts xiv. 2.
 Who pressing renunciation of ourselves,
 Would turn their steps from a *false VIRTUE's* road, Mat. v. 20.
xxiii. 27, 28.
 And recommend the *righteousness* of GOD. Rom. x. 3.

But when in time *Christianity* had lost Acts xx. 29, 30.
 The former *ground* of its essential boast ; 1 Tim. iv. 1.
2 Tim. iii. 1-5.
 When God's *awaken'd* life no more was seen,
Ruling and *reigning* amongst mortal men ;
 When, no more then, as once *self-evident*, 2 Cor. iv. 3.
 Wits must a ransacking for *proofs* be sent ; 1 Tim. i. 4. vi.
3 5.
 When *thus*, in lieu of *Sp'rit* and *pow'rs* of God,
 By which o'er ev'ry obstacle it trod, Acts xix. 20.
 A Learning Heath'nish, and a Temp'ral Force 2 Tim. iv. 3, 4.
 Was made the church's glory and resource——
 Then was the *Scarlet WHORE* on her *beast* seated,
 And *Revelations* *seventeenth* completed. Ver. 3-5.

THUS then is GOSPEL CHRISTIANITY
 Distinguish'd clean from each *æconomy* ;

2 Theff. ii. 7. Whether *preceding*, as its *introduction* ;
 1 Tim. iv. 1. Or since *succeeding*, *schem'd* for its *destruction*.
 Rev. xvii. 16. A *life* of God *awaken'd* it is then,
 xvi. 2. A *life* by God himself set up in men ;
 Effect and fruit of a Christ GLORIFY'D,
 Mat. xxviii. 18-20. For whose support *he* promis'd to provide.
 No expectation then it has from him,
 None from the first, until the end of time,
 But only that the *Sp'rit*, the *Comforter*,
 John xiv. 16. Its *light*, *guide*, *strength*, *protection* shall be E'ER.
 Gal. vi. 14. Therefore the GOSPEL CHRISTIANS solely boast }
 In this *new cov'nant* of the HOLY GHOST,
 God's *kingdom* come from heav'n on PENTECOST. }

NOR can one soul this lovely kingdom view,
 John iii. 3, 5. Till of the Spirit *really* born anew.
 1 Cor. ii. 14. So sure is this, so clear, so undisguis'd,
 Mat. iii. 2. That ev'n th' APOSTLES, howsoe'er *baptis'd*,
 Acts i. 5. *Foll'wing* their Lord, *instructed* by the same,
 Mat. xiii. 16, 17. Nay, *working wonders* in his *Jesus'* name ;
 Luke x. 17. Did merely still but *near* his kingdom stand,
 Mark xii. 34. And preach it also as just *nigh at hand*.
 Mat. x. 7. *Him* they according to the flesh had seen,
 2 Cor. v. 16. And known in measure, yet were notions mean,
 Mat. xvi. 22, 23. Both of their Lord and of his kingdom, mixt ;
 John xiv. 9. Tho' zeal they had, and an attachment fixt :
 John vi. 68. xi. 16. xiii. 37. But short their sight, till at his orders they
 John xvi. 12, 25. Must wait the promise of some brighter day ;
 Luke xxiv. 49. Whose
 Acts i. 4.

Whose light would make them *truly qualify'd*
 To *witness* for him, as then GLORIFY'D. Acts ii. 36.
 This they await, and get the promis'd ray
 Beam'd down from *high* on the appointed day; Ch. ii. 1.
 When Jesu's *Spirit* did their hearts inspire,
 Sitting upon them with *cleft tongues of fire*.
 Thus each was made a blessed instrument,
 And servant *faithful* to his Lord's intent; Acts iv. 19.
 Which was, this *kingdom's* light and joyous news,
 Chear'd by his *constant presence*, to diffuse. Mat. xxviii. 20.

THUS GOSPEL CHRISTIANITY at length
 Enter'd the world in its distinguish'd strength,
 Superior to each prior dispensation,
 As being now the *Spirit's ministration*. 2 Cor. iii. Gal.
 Whose *ministers* then call'd the world *alone* iv. 9.
 To *that*, which must *within* their hearts be done; Gal. iv. 19.
 THIS *Spirit's gifts* and *graces* to obtain, Philip. i. 6.
 Which ask'd for right, can ne'er be ask'd in vain: Col. i. 27.
 They taught for blessings *spir'tual* to *sigb*, Mat. vii. 7-11.
 To *look*, *trust*, *hope*, and *pray* for instantly. Jam. i. 5-7.
 What is it all, when rightly understood, iv. 3.
 But the *life ruling* in the *realm* of God? Col. iii. 3.

NONE in those days himself to them could join,
 Or share *their* wealth, attach'd to Mine and Thine: Acts v. 13.
 The Spirit none could with his joy refresh,
 Whilst wedded still to *wisdom* of the *flesh*.

Ch. viii. 9-24.
 Rom. viii. 7.
 Vainly

Vainly *this* kingdom's *life* could any try,
Mat. x. 37-39. Till *glad* in Christ from his ownself to *die*.
Rom. vi. 4. Christ calls his souls (as the whole scripture saith)
Heb. x. 38. Walking no more by *sight*, to walk by *faith*.

John iv. 48. SUCH *Christianity* expects no sign,
Luke xi. 20. (No proof's so cogent as the hand divine!)
Mat. viii. 27. Of outward miracles it calls for none,
John iii. 2, xiv. 12. Self-prov'd, and self-discover'd, like the *sun*.

BUT he who still, *without supernal birth*,
 Can rest contented on *historic* worth
 Of *institutions, doctrines, gospel-facts*,
John v. 39, 45. Found in church-story, or ev'n *bible-aets*;
47. Ev'ry *such* christian is, in *heart*, as far
Mat. xv. 8. xxi. 28-32. From Christ, as *Jews*, and modern *deists*, are.
 The *strife* with *them* surcease—you're not more nigh,
 Than *either*, to the *true Christianity*.

Acts xvii. 27. THE *Christian* RABBI, then, who spurns at *feeling*,
Philip. i. 9. To ancient story is in vain appealing;
Ἀισθησι, To churches ancient, which did once exist,
 In proof that *now* he *must* belong to Christ:
 Himself in *this* how much soe'er he prides,
2 Cor. xiii. 5. He's only *Christ's* in whom the *CHRIST* *resides*.
 Where Christ nor dwells, nor by his Spirit is,
Rom. viii. 9. Impossible to prove such person *his*.
 A LEARN'D CHRISTIANITY, whose total force
 Consists in *reason'd, critical* discourse,

Embellish'd

Embellish'd with what *oratory* gives,
Falls short of proof, that its professor—*lives.*

1 Cor. i. 17. ii.
1-5. iv. 19, 20.

'Midst *canons, councils, usages* antique,
Faith and *repentance* may be far to seek ;

1 Tim. i. 4.

Nor can they in reality be found
On such a false, on such fictitious ground :

Who on *this* MERELY stand, will once betray
Dread of appeal unto the judgment-day,
When (says the Judge himself decisively)

1 John. iii. 20.

“ *The fruits shall prove the nature of the tree.* ”

Mat. vii. 20.

FOR God's own Spirit's *inward agency*

John xv. 1-8.
1 Cor. xiii.

The *life* and *soul* is of *Christianity* ;

And whatsoe'er *his life* can't actuate,

Tho' fine the *form*,—he'll as a *carcase* treat :

Mat. xxiii. 27.

For as *life outward*, so has *inward* too,

SELF-EVIDENCE, *intuitively* true :

So *here* then *foreign* proofs have no concern—

Heb. viii. 12.

Now let us till the afternoon adjourn.

From

From the SHORT CONFUTATION of Dr. WAR:
BURTON, &c. in his Letter to the Bishop of
London, Page 152—154.

True and false CHRISTIANITY ; the former is the
feeling Sense of Pardon in a *poor Sinner* and
Prodigal ; the latter the head-knowledge of a
mere Scholar.

MEN in TWO WAYS, one may quite plainly see,
Attach themselves to *Christianity* ;

ONE'S with *conviction* as a *sinner poor*,
The OTHER'S as a *scholar*, and no more :
The former Christ and his apostles taught,
The last's a creature merely of man's thought ;
'Tis his *invention*, when he fell from life
To *verbal learning, critic skill, and strife* :
A *change* that bears a just analogy
To *beathen* light, good in its own degree.
Philosophers original and true,
Who liv'd up truly to the light they knew,
Were soon succeeded by a *sophist* race
(Of *wisdom philosophic* the disgrace)
Writing, disputing, and descanting on
What true philosophers had *taught and done*.

Now these TWO WAYS must not consider'd be
As only *diff'ring* in their good's *degree* ;

But

But as true *opposites*, like *wrong* and *right*,
Falshood and *truth*, which *never* can unite ; 2 Cor. vi. 14-16,
 For there's in fact no possibility
 To *enter* into true *Christianity*,
 Or take one step *progressively* therein,
 Till brought by grace unto a *sense of sin* :
 No errand has it, but to *sinners poor*,
 And no relief, but for a *conscience sore* ;
 The *contrite* spirit can alone receive it,
 And in the *meaning primitive*, BELIEVE IT. Luke iv. 17-22.

THE weighty *readings* of the *gospel*, all
 Are to a man, however *logical*
 And *learn'd*, a foreign *tale*, a letter *dead*,
 By whomsoever either sung or said ;
 Till in the *depth* of his own soul he *feels*
 The *fitness* of what God thereby reveals : 1 Cor. ii. 14.
 Our fund of sin, our deep impurity,
 Clears gospel-truth of all *absurdity* : Acts xvi. 34.
 For *bad* indeed's our case, and must remain,
 Till dead to *self*, in *Christ* we're *born again*.
 The modern plausible acknowledgment
 Of the *Scheme* Christian's morals excellent,
 Which don't arise from *conscious* sense of sin,
 Its heinousness and tyranny *within*,
 Resemble praises of some *stander-by*,
 Commending what himself *don't chuse* to try. Mat. xxi. 30
 Tit. i. 16,

WHAT man did ever till this day exist,
 Who came for help to our Lord *Jesus Christ*,
 Rev. iii. 15-19. Till he *right-weary* and *hard-laden* was
 With his *own* nature's *pitiable* case?
 Such *want*, and such alone can *find*, true *rest*
 From passions *restless*, on their *Saviour's* breast.

THAT, which then helps *this* misery to feel,
 Helps us to Christ, that he may make us well:
Pleasures of life in some, in some its *cares*
 Luke viii. 14. Them 'gainst the requisite *conviction* bars:
 So pride of scholarship, and worldly wit,
 1 Cor. viii. 1. Will not the *sense* of poverty admit.
 Luke x. 21, 22.

CHRIST'S *story* of the rueful PRODIGAL
 Sets forth the nature and the case of *all*;
 It doth to none *particular* relate,
 But paints exactly *ev'ry* person's state:
 Each son of *Adam* has the conduct all,
 Which brought to such distress that *Prodigal*;
 Has his *first* state and *true* condition lost,
 Just as HE stood upon some *foreign* coast;
 Where *wand'ered* from his heav'nly Father's land,
Abus'd the blessings of his bounteous hand,
 'Midst pinching hunger, he a *swineherd* is,
 Instead of sharing his dear *Father's* bliss,
 In the first glories of his *Paradise*.

}
 So

So that *each* reader, if his heart he'll scan,
 Must say with truth, "*I am indeed the man.*"
 Nor can the offspring of *old Adam's* loins,
 Whatever tasks he on himself enjoins,
 Ever emerge from this calamity,
 And once again his *native* country see;
 Till, from the *bottom* of a *contrite* heart,
 Deeply impress'd with his *own* guilty smart,
 He *finds* and *feels*, and fairly *owneth* all
 That *found* was, *felt*, and *own'd* by th' PRODIGAL. Gal. iii. 27, 22.
1 Tim. iv. 8.
Heb. x. 19-22.
1 John i. 9.

A DIALOGUE between RUSTICUS, THEO-
 PHILUS, and ACADEMICUS, on the Na-
 ture, Power, and Use of Human Learning in
 Matters of Religion.

From the WAY TO DIVINE KNOWLEDGE,
 Page 91—98.

By Mr. BYROM.

RUSTICUS.

YES, *Academicus*, you love to hear
 The words of *Jacob Behmen* made so clear;
 But the truth is, the fundamental good,
 At which he aims, you have not understood;
 Content with such good notions as besit
 Your learned reason, and your searching wit,

To make a talk about, you gather still
 More ample matter for your hear-say-skill :
 You know yourself, as well as I, that this
 Is all your joy in him ; and hence it is
 That you are so impatient, ev'ry day,
 For more and more of what his pages say ;
 So vex'd and puzzl'd, if you cannot find
 Their meaning open'd to your eager mind ;
 Nor add new notions, and a stronger force,
 To heighten still your talent of discourse.

WITH all your Value for his books, as yet,
 This disposition makes you to forget
 How oft they tell you, and how well they show,
 That this inordinate desire *to know*,
 This heaping up of notions, one by one,
 For subtle fancy to descant upon,
 While *Babel*, as you think, is overthrown,
 Is building up a new one of your own ;
 Your *Babylonish* reason is the pow'r,
 That seeks materials to erect its tow'r :
 The very scriptures under such a guide,
 Will only nourish your high-soaring pride ;
 Nor will you penetrate, with all your art,
 Of *Jacob's* writings the substantial part.

THE works of *Behmen* would you understand ?
 Then, where *he* stood, see also that *you* stand ;

Begin

Begin where *he* began ; direct your thought
 To seek the blessing only, that he fought ;
 The heart of God ; that, by a right true faith,
 He might be sav'd from sin, and satan's wrath ;
 While thus the humble seeker stood resign'd,
 The light of God broke in upon his mind :
 But you, devoted to the pow'r alone
 Of speculative reason, all your own,
 Would reach his ladder's top at once, nor try
 The pains of rising, step by step, so high—
 But on this subject, by your looks, I see
 You'd rather hear *Theophilus* than me.

THEOPHILUS.

WHY really, *Academicus*, the main
 Of all that *Rusticus*, so bluntly plain,
 Has here been saying, tho' it seem so hard,
 Hints truth enough to put you on your guard :
 Much in the same mistake your mind has been,
 That many of my *learned* friends are in ;
 Who, though admirers to a great degree
 Of truths in *Jacob Behmen*, which they see,
 Yet of all people have the least pretence
 To real benefit receiv'd from thence :
 Train'd up in controversy and dispute ;
 Accustom'd to maintain, or to refute,
 All propositions, only by the light
 Of their own reason judging what is right,
 They

They take this guide in truths of ev'ry kind,
 Both where it sees, and where it must be blind ;
 So that in regions, where a light divine
 Demonstrates truth, and reason cannot shine,
 The real good is hidden from their view,
 And some such system rises up, in lieu,
 As birth or education, mode or place,
 In course of life, has led them to embrace.

Thus with the learned *Papist*, in his creed,
 The learned *Protestant* is not agreed ;
 Not that to either truth and light have taught
 To entertain so opposite a thought ;
 But education's contrary supplies
 Have giv'n them *Protestant* and *Popish* eyes ;
 And reason being the accustom'd light
 Of both the parties, and of either sight,
 Decisions *Protestant* and *Popish* too,
 Can find it work enough, and tools enow,
 To shape opinions of a different growth,
 Whilst learning is an open field to both ;
 And, of its harvest, the inur'd to reap
 With greater skill, can shew the greater heap.

ACADEMICUS.

So then I must, as I perceive by you,
 Renounce my learning, and my reason too,
 If I would gain the necessary lights
 To understand what *Jacob Behmen* writes :

I can-

I cannot yield, as yet, to such advice ;
 Nor make the purchase at so dear a price :
 I hope the study of the scripture-text
 Will do for me ; and leave me unperplex'd
 With his deep matters—Little did I know,
 That learning had, in you, so great a foe.

THEOPHILUS.

BE not uneasy ; learning has in me
 No foe at all, not in the least degree ;
 No more than has the science, or the skill,
 To build an house to dwell in, or a mill
 For grinding corn—I think an useful art
 Of human things the noblest, for my part :
 Knowledge of books or languages, or aught
 That any person has been duly taught,
 I would not ask him to renounce, or say
 They might not all be useful, in their way :
 I would not blame, within its proper place,
 The art of throwing silk, or making lace ;
 Or any art, confin'd to its own sphere ;
 But then the measure of its use is *there* :
 Some we call *liberal*, and some we call
Mechanic ; now the circle of them all
 Does but shew forth, in its most perfect plan,
 The natural abilities of man ;
 The pow'rs, and faculties of human mind,
 Whether the man be well, or ill-inclin'd :

The

The most unjust, and wicked debauchee,
Regarding neither God, nor man, may be,
In any one, or more, of all the train,
Of greater skill than others can obtain.

BUT now, Redemption of the human race
By *Christ*, with all its mysteries of grace,
Is, in itself, as it has always been,
Of quite another nature ; nor akin
To art, or science, which, for worldly views,
The natural, or outward man can use :
It is an inward fitness to revive
That heav'nly nature, which was once alive
In Paradise ; that blissful Life within
The human creature, which was lost by sin :
It breathes a spark of life, to re-create
The poor fall'n man in his first happy state ;
By which, awaken'd into new desires,
After his native country he inquires ;
How he may rise above this earthly den,
And get into his Father's house again.

This is Redemption ; or the life divine
Off'ring itself, on one hand, with design
That inward man, who lost it, to restore
To all the bliss, which he was in before ;
And on the other, 'tis the man's desire,
Will, faith, and hope, which earnestly aspire

After

After that life; the hunger, thirst, and call
To be deliver'd, by it, from the fall.

Now whether man, in this awaken'd strife,
Breathe forth his longings after this good life,
In *Hebrew*, *Greek*, or any *English* sound,
Or none at all, but silent sigh profound,
Can be of no significancy; he,
That knows but one, or uses all the three,
Neither to him, more distant, or more near,
Will this redeeming life of God appear:
Can you conceive it more to shine upon
Men of *more* languages, than men of *one*?
He who can make a Grammar for *High Dutch*,
Or *Welsh*, or *Greek*, can you suppose, as such,
In faith, and hope, and goodness, will excel
A man that scarce his mother-tongue can spell?
If this supposal, then, be too absurd,
No hurt is done, no enmity incurr'd,
To learning, science, reason, critic wit,
By giving them the places, which they fit;
Amongst the ornaments of life below,
Which the most profligate as well may know,
(One of the most abandon'd vicious will)
As one who, fearing God, escheweth ill.

THEREFORE no truths, concerning this divine
And heav'nly life, can come within the line

D Of

Of all this learning ; as exalted far
 Above the pow'r of trial at its bar ;
 Where both the jury and the judges too,
 Are born with eyes incapable to view ;
 Living and moving in the world's demesne,
 They have their being in another scene ;
 The life divine no abler to descry,
 Than into heav'n can look an eagle's eye.

If you, well re'd in ancient books, my friend,
 To publish *Homer's Iliad* should intend,
 Or *Cæsar's Commentaries*, and make out
 Some things more plain—you have the skill, no
 doubt ;
 As well provided for the work, perhaps,
 As one to make his baskets, one his traps :
 But if you think that skill in ancient *Greek*,
 And *Latin*, helps you, of itself, to seek,
 Find, and explain the spirit, and the sense,
 Of what *Christ* said, it is a vain pretence,
 And quite unnatural ; of equal kind
 With the endeavour of a man born blind,
 Who talks about exhibiting the sight
 Of diff'rent colours, beautifully bright.

DOCTRINES, wherein *Redemption* is concern'd,
 No more belong to men as being learn'd,
 Than colours do to him, who never saw
 The light, that gives to all of them the law :

From

From like unnatural attempt proceeds
 That huge variety of sects, and creeds,
 Which from the same true scripture can deduce
 What serves each diff'rent error, for its use :
Papist, or *Protestant*, *Socinian* class,
 Or *Arian*, can as easily amass
 The texts of scripture, and by reason's ray,
 One as another, urge the endless fray ;
 Retort absurdities, whenever prest,
 Prove its own system, and confute the rest ;
 Just as blind men, in their disputes, can do
 Each others notions of red, green, or blue.

THE light of the celestial inward man,
 That died in Paradise, when sin began,
 Is *Jesus Christ* ; and consequently, men
 By him alone can rise to life again :
 He, in the heart of man, must sow the seed,
 That can awaken heav'nly life indeed :
 Nothing but this can possibly admit
 Return of life, or in the least be fit,
 Or capable, or sensible of pow'r
 From *Jesus Christ*, in his redeeming hour :
 The light and life, which he intends to raise,
 Have no dependence upon word, and phrase ;
 Life in itself, be it of heav'n, or earth,
 Must have its whole profection from a birth :
 Would it not sound absurdly, in your mind,
 That, if a man be naturally blind,

Care must be had to teach him grammar well,
Or in the art of logic to excel;
That he will best obtain, when *this* is done,
Knowledge of light and colours from the sun?
Yet not one jot is it the less absurd
To think that skill in *Greek* or *Hebrew* word,
Of Man's Redemption can explain the whole,
Or let the light of God into his soul.

THIS matter, *Academicus*, if you
Can set in a more proper light—pray do.

2d Vol. of BYROM'S Poems,
Page 138—146.

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* * *

From the HUMBLE, EARNEST, and AFFECTIONATE ADDRESS to the CLERGY, p. 18—24.

The *immediate* and *continual* INSPIRATION of the Holy Spirit, the only Life and Soul of Primitive and True Christianity.

TH' inspiring Holy Ghost's *necessity*
From first to last, and so *contin'ally*,

Both

Both to begin and end the *life divine*,
Is truth, which *nature* and *God's word* combine
To prove so *incontestably* throughout,
That none thereof, but *wilful* blind can doubt.
Life *nat'ral*, *bestial*, *diabolical*,
No moment longer can subsist at all,
Than whilst they from their *operative* root
Immediate—and *continually* shoot.
The same with *life divine* in man's the case,
A *growth* of life in God it always was.

John ix. 40, 41
2 Pet. iii. 5.

John iii. 21.
Col. iii. 3.

HENCE Spirit's *quenching*, *grieving*, and *resisting*,
As long as souls will be therein *persisting*,
Gives *birth* and *growth* to all the *ills* that reign,
Whereof in *men* and *churches* we complain;
To devil, world, and flesh, they're in *this* way
Left a quite *easy* and an *helpless* prey:
Whereas *obeying*, *walking* in the Spirit,
Trusting and *praying* his blest gifts t'inherit,
And inspiration is, on th' other hand,
The only method I can understand,
Whereby *mankind*, and christian *churches* too,
Can *sin* and *idols* shun in all they do.
For what in *life*, or in *religion's* done
'Mongst men, from *eastern* to the *western* sun,
Void of God's Sp'rit, its *end*, *director*, *mover*,
Must th' *earthly*, *sensual*, *devilish* discover.
Nor could the gospel's *true* and *perfect* state
Its right *commencement* amongst mortals date,

Acts vii. 51.
1 Theff. v. 19.
Eph. iv. 30.

1 Pet. v. 3.

Heb. v. 9. comp.
with John xvi.
13, 14.

1 Tim. iv. 10.
Eph. i. 12.

1 Cor. xiv. 15.
Jude 20.

1 John v. 20,
21. Col. iii. 5.

James iii. 15.
Jude 19.
Rom. viii. 9.

Till

Till it became, with proper demonstration,
Solely the Holy Spirit's *ministration* ;
 John vii. 39. The Holy Spirit's kingdom, wherein none
 Acts v. 4.
 2 Cor. iii. But his ownself *did* whatsoe'er was *done*.
 John xx. 21-23.

WHILST *Christ* with his *disciples* liv'd on earth,
 John vii. 39. Before this precious Holy Spirit's birth,
 Mat. xiii. 16, 17. The heav'nly *truths* they from *his* mouth receiv'd,
 And in his name by *miracles* reliev'd
 Their fellow-creatures woes ; yet ne'ertheless
 Luke x. 17-20. Were bid to lay on none of these the stress,
 Not *qualify'd* by each or all of these
 To know and teach the *kingdom's* *mysteries*.
 After his resurrection from the dead,
 Tho' of God's kingdom much was to them said
 For forty days successively ; yet still
 They must not act in their *own* time and will :
 Nay, tho' on them he breath'd 'fore *Pentecost*,
 And said, " *Receive you all the Holy Ghost,*" &c.
 Yet TRUTH IN JESUS of such nature is,
 Luke xxiv. 49. That to *attest* it was too short e'en this.

Of which procedure take the reason true,
 A dispensation *higher* must ensue,
 Of such a nature and superior worth,
 John iii. 3, 5. That none could know it without heav'nly *birth* :
 An *op'ning* 'tis within the human heart,
 John xvi. 12. Such as *Christ's outward* words could not impart.

For

For tho' he told them all sufficiently
 This birth *supernal's* grand necessity,
 He left them still of the good Sp'rit *unborn*,
 And for a *season* in a state forlorn,
 Till his return in power of the Spirit;
 Then they should joy ineffable inherit.
 He breath'd, 'tis true, on them 'fore *Pentecost*,
 And said, "*Receive you all the Holy Ghost*," &c.
 Yet what was said and done was not the thing,
 Which *then* did the *essential* blessing bring;
 It was a *type*, and thereby ordination
 To what should follow his *glorification*;
 When in Sp'rit's fulness, and in power he
 Would come to them again quite gloriously,
 Breaking heart's *deadness* and heart's *darkness* thro'
 With *light* and *life* of heav'n, amazing new;
 Which could and did alone in them display
That, which in flesh he'd told them, clear as day.

John xvi. 19-22.

John xv. 11.
xxvi. 22. Gal. v.
22. Rom. v. 1.
xiv. 17.

John xx. 21.

1 Pet. ii. 9.

ALL which he has himself so plainly said,
 That it no plainer can in words be made,
 "The truth I tell you (and you'll find it so)
Expedient 'tis that I away should go."
 Want of a *better* state these words imply
 Than *that* they with him had now bodily.
 For thus adds he, "*Should I not go* ('tis true)
 "*The Comforter would then not come to you.*"
 The *comfort*, then, and *promise* of the Christ
 Could not amongst his followers exist,

T M

John xvi. 12. Till something *further* had on them been wrought,
And they into some *higher standing* brought
Than Christ's instructions oral had yet taught. }

" But if I go away (says he) from you,

" I'll send the Comforter, the Spirit true ;

" And when to you HE's come, he'll surely guide

ὁδηγήσει ὑμᾶς " You to all truth (be it whate'er beside :) ,

εἰς πᾶσαν τὴν ἀλήθειαν, John

xvi. 13.

" Me he shall glorify (display my merit,

My kingdom's glory setting up in Spirit)

" Of MINE shall he receive, and shew it you ;

(Believe that what I say of MINE is true)

" For all things that the Father hath are MINE,"

Col. ii. 9.

John xiv. 20.

In your humanity a man divine.

CHRIST, having told them the necessity
Of a state *higher* (as we plainly see)
Than *that* they now were in ; yea, more beside,
Of a *consoling* and *enlight'ning* guide,
Greater than what could possibly take place
Whilst merely *verbal* teaching was the case,
Till *outward* words were chang'd to *inspiration*,
And to his Holy Spirit's *operation* ;
He *then* commands them never to begin
To witness of him, as they took things in,
And in their own mere *human* way conceiv'd
Should by the world be of *himself* believ'd,
His *birth*, *life*, *doctrines*, *death*, and *resurrection*,

Heb. ii. 10. v. 9. And his *ascension-glory* and *perfection* ;—

" But

“ *But tarry here in our Jerusalem*
 “ *Till furnish’d from on high, said he to them :*
 “ *Soon as the Holy Ghost is come on you,*
 And doth the matters that I spoke of shew,
 “ *Then shall your witness of me, with due worth,*
 “ *To Jews and Gentiles go thro’ all the earth.”*

John xiv. 26.
 xvi. 13.
 1 Pet. i. 12.
 Heb. ii. 3, 4.

Two fundamental weighty TRUTHS see here,
 Which *both* the face of demonstration wear.

FIRST, that the truth and gospel state’s *perfection*
 Could not obtain till Jesu’s resurrection ;
 Nay, till ascending into heav’n beside,
 HIS DEAR HUMANITY WAS GLORIFY’D :
 Then did his kingdom amongst men commence,
 Not in the learned and parading sense ;
 ’Tis an *immediate constant* operation
 Of his own Holy Spirit’s *ministration*.
 Whate’er *preceded*, till *this* took its place,
 Was merely a *preparatory* grace,
 To usher in this dispensation *new* ;
 The very *last*, which God to man will shew :
 And yet could not have been the *last*, until
 The *truth* all *types* and *shadows* did fulfil ;
 Till man regain’d, in spirit and in truth,
 Th’ *extinguish’d* life of *Paradise* youth.
 This in our ears with ground good BEHMEN’S din-
 ning,
 “ *The end’s not come till found is the beginning.”*

John vii. 39.
 Eph. iv. 10.
 Luke xvii. 20, 21.

Mat. xi. 10.

Heb. vii. 19.

E

God’s

Rev. x. 7. God's *last* œconomy with fallen man
 Can ne'er have finish'd its stupendous plan,
 Till beggarly weak *elements* are o'er,
 And re-instated as it was before,
 1 John iv. 16. God is *in* man, and man *in* God, unfinning;
 Which was his pristine state in the *beginning*.

THE SECOND TRUTH one may from hence evince
 Is, that if not th' apostles, then NONE *since*
 From Pentecost unto this very time,
 In whatsoever place they live, or clime,
 Can any *true* and *real* knowledge have
 Of blessings *spir'tual*, how Christ can save
 By his *Redemption* from th' unhappy *fall*;
 Or have *divine* capacity, or call,
Fitness to preach, and a *true witness* give
 2 Cor. ii. 16. To *that*, by which alone the world can *live*;
 iii. 5, 6. Unless with graces of that Spirit fraught,
 They're in their inward parts *divinely taught*
 Of a *redeeming* Christ the *mysteries*,
 As they in solid *heart's experience* rise;
 Just as th' apostles, ev'ry minister,
 And all the true evangelists *first* were.

SAY only, *why* it should exceed the reach
 Of the apostles at *that time* to preach,
 2 Pet. i. 16. Tho' they were all quite sure *eye-witnesses*
 1 John i. 1, 2, 3. Of all their Master did in his *process*;

Why,

Why, with their *human* apprehensions, *then*
 They might not testify to other men
 The truth of *that* which they themselves had seen?
Why must they *still* to a new birth aspire,
 And wait to be baptiz'd with Spirit's fire?

Acts i. 4, 5.

The reason's truly this, such things as *these*
 Of Jesu's process, are great *mysteries*;
 Which, in as far as *KNOWABLE* by man,
 In the Redemption's venerable plan,
 Are in themselves *precisely* the *same* things,
 Which this baptismal fire and spirit *brings*
 Into our souls, as *genuine effects*;
 Which th' *unexperienc'd* cannot but *perplex*.

1 Cor. ii. 12.

THEREFORE to *know* Redemption's mysteries,
 (A *path* so hidden from ev'n *vulture's* eyes)
 Is, uniformly and throughout the whole,
 To know God's *work* redeeming in *one's* soul;
 Neither's *before* the other, or *without*,
 Tho' much the *learn'd* have in *this* point been out:
 For here *no* man, be he what else he will,
 In *Latin*, *Greek*, and *Philosophic* skill,
 But must remain (and had he *eagle's* eyes)
 A *stranger* still to gospel-mysteries:
 And if, devoid of our Lord *Jesus Christ*,
 He'll yet to *prate* upon such things persist,
 To *him* 'tis an *uninteresting* tale,
 That grows by repetition sadly *stale*.

Job xxviii. 7.

Mat. xi. 25-27.
 1 Cor. i. 19-31.

Job. xxxviii. 2.

Nor can it e'er be otherwise the case,
Till once attentive to *converting* grace,
These truths are *verify'd, fulfill'd, brought forth,*
And *witness'd to*, in their intrinsic worth,
By *that* which of Christ's process, thro' the whole,
Is found, enjoy'd, and felt *within* his soul.

For as *Redemption*, in its nature, all

Philip. i. 6. Is *merely* a work inward, spir'tual,

Tending to alter, change, regenerate

P f. li. 6, 10, 11. The soul's *true life*, and its *most inward* state ;

Rom. x. 16. So must it needs be true, that *nought beside*

2 Cor. iv. 13. Can of this matter be *right* testify'd.

For since *Redemption-work* doth sure consist

In turning of the *heart* to *Jesus Christ*,

2 Cor. x. 4, 5. In alt'ring what's most RADICAL in us,

Wholly the soul regenerating thus ;

Rom. vi. Forth-bringing a *death* spir'tual and new,

And a new spir'tual *life* ;—it must be true,

That *merely* rational, historic eyes

Can't *penetrate* the gospel-mysteries ;

Know and *believe* the true *redeeming* pow'r

Merely by reading of the bible o'er ;

By *mere* consenting to such *outward* words,

As eye or ear at any time affords :

Acts xvii. 11. Yet good the means, if men thereby would come

2 Pet. i. 19-21. To *Christ*, *experimented truth* at home.

2 Tim. iii. 15.

1 John i. 8.

ii. 8.

This finds and feels the operation *sure*

Of *that*, which doth *new death* and *life* procure ;

Which

Which both, according to Redemption's Plan,
Sooner or later pass in ev'ry man;
Else Christ is not, and never can be found,
Their *true salvation*, and *unshaken ground*.

1 Cor. iii. 11,
Col. ii. 7.

Equally also must in fact be true,
And also verify'd in me, and you,
That ev'ry soul's *to-life-redeemed* state,
Which must with th' *inward* resurrection date;
From first to last, must be *sole* work of God,
Just as he breath'd on the *Adamic* clod,
Then made a living soul so *very* good.

Eph. ii. 6, Col.
iii. 1.

Eph. i. 19, 20.

It *can't* be otherwise, 'cause mysteries
Of Christ's *redeeming* pow'r, a pow'r that lies
In bringing forth the soul's renewed state,
(Whene'er this blessed *epocha* we date)—

Things *outward*, *finite*, *creaturely*, are not,
Which by man's *gather'd notions* can be got;
Or can from fine *descriptions* be enjoy'd,
Wherein the learned are *so much* employ'd :

Acts xvii. 21.
1 Cor. iii. 20.

No, they're a *birth*, *life*, Spirit's *operation*,
As much to God belonging as *creation* :

2 Cor. v. 17,
Eph. ii. 10.

Nought can redeem the soul, or save its thirst,
But He alone who made it at the first :

Nought can in it produce a *thought* that's good,

But *that* whence first its *pow'r* of thinking flow'd ;

Philip. ii. 12, 13.
John iii. 8.

And it *affirm'd* must be of howe'er small

First tendencies to what one *good* may call,

Zech. iv. 10,
Mat. xii. 20.

What xix. 17.

What of Paul's highest state *affirm'd* might be,
 " *This is not I, but Christ who dwells in me.*"



From the Humble, Earnest, and Affectionate
 ADDRESS to the CLERGY. Page 155—180.

By three Arguments, taken, 1. From the universal Love of MAMMON ; 2. From the common Practice of *Oaths* and *Swearing*, contrary to our Lord's express Inhibition ; and, 3. From *bloody Wars* in Christendom, and our Manner of treating the poor Heathens ; it is evinced, that the *present* State of Christianity is fallen from *that*, which it was in the Days of our Saviour, and his holy Apostles.

TO pass by *general* DEPRAVITY,
 In which we *Christendom* in high degree,
 Find now excelling *all the human race*,
 Thro' towns and villages in ev'ry place ;
 Let us touch *two* or *three* PARTICULARS,
 Which each the Force of demonstration bears
 (Tho' little thought of, and much less condemn'd)
 That, with an influence, which can't be hemm'd,
 The

The BEAST, the WHORE, and fiery DRAGON lurch
In PROTESTANT as well as POPISH church.

AND *first* of all, can it with truth be said,
That MAMMON-GOD, ev'n as their daily bread,
The *Christian* world doth not this day pursue
With ardour equal to or *Turk*, or *Jew*?
Or could there any fuller proof be brought,
That *Christians*, *Jews*, and *Infidels* are naught,
From JESUS alienated *equally*,
The worship right of the true DEITY?
Since truth itself says in this point of view,
“ You can't serve GOD and Idol MAMMON too.”
A truth as firm, and of as equal weight,
As when *Elijab* said quite blunt and streight,
“ Why between two OPINIONS halt you all?
“ God you can't serve, still serving idol BALL.”
Or can you with good truth or sense aver,
Mammonist cannot, *Bäalist* must err?
Or notwithstanding so much *christian* pother,
The *former's* a whit better than the other,
Has more of *Christ*, and of an *idol* less,
In *Christian*, *Jewish*, or *Deistic* dress?
Turn to the city where the *Saviour* once
Did woes so grievous and so sharp denounce,
'Gainst *Jewish* priests, 'gainst *Scribes* and *Pharisees*,
Who in their *Zion* were, like us, at ease.
Are not their sins still acted here at home
In the now lapsed state of *Christendom*?

1 John v. 20, 21.

Amos vi. 1.

So

So that were prophets old to come again,
 They'd have the same just reason to complain
 Of laps'd professors in the *cov'nant new*,
 As heretofore against the stiff-neck'd *Jew*;
 Namely, that "Of their silver and their gold
 Hosca viii. 4. " Their idols were too num'rous to be told."
 For tho' it may and must be here allow'd,
 That of carv'd molten images a crowd
 Are not by Christians worshipp'd now, or Jew;
 Yet still 'tis of our gold and silver true,
 That they, with all thereon depending parts,
 Sit a GOD-MAMMON worshipp'd in our hearts.
 Were this with truth precisest not the case,
 How thro' all Christendom's extensive space,
 Could there be such an animated strife,
 Who in the *richest* and *genteelest* life
 Should stand up to preach Christ's *humility*,
 And God in *spirit* serve and *verity*?
 What other but GOD-MAMMON could suggest
 To Christ's ambassador's devoted breast
 1 Tim. v 6. A *wish* to make of his good gospel gain?
 2 Pet. ii. 2, 3. Which from the very first to last, 'tis plain,
 Means nothing but a real death to SELF,
 And Separation from all worldly *pelf*;
 From ev'ry view, and temper, and affection
 James iv. 4. In flesh-eyes-lust, in pride of life's connexion.—
 1 John ii. 15-17. To Jews our Lord once dropt a saying single,
 Which well might make each hearer's ear to tingle;
 He

He said, "*They'd* made his Father's mansion then

"Of thieves and robbers a most wretched *den*:" Mat. xvi. 12.
cum loc. parall.

'Cause sheep and beasts were sold, and money
chang'd

Where in the court should proselytes be rang'd.—

Now would you the like charge 'gainst us refute,

No proof can better for your purpose suit

Than this, "No profanation of this kind

You can thro' all our christian churches find;

For our *Church-Sale* nor sheep nor oxen are,

But holy things, of souls the *cure* and *care*,

Rev. xviii. 13.

Fine *Parsonages*, *Vicarages*,—and

The money-changers of our *Christian* land,

Our buyers, sellers (whatsoever they've gain'd)

Are mostly persons, who have been ordain'd.

Is *this* not clear?—Review these matters all,

Whether term'd *spir'tual*, or *temporal*;

Say, if you can, that all the same intrigues,

Passions, policies, and fleshly leagues

Are not in *one* as active visibly,

As in the *other* both your eyes can see.—

SUPPOSE our Saviour, when he left the earth,

Fearing th' apostles might o'erlook its worth,

Had thus at parting in their audience said,

"Labour for riches, and then call them bread.—

"For flesh and blood make full provision.—

"Be to the world conformed ev'ry one.—

F

" Court

" Court great men's favours, and their interest—
 " Let this world's honours and its pow'rs invest
 " Your persons ; see you're in distinction set,
 " Till to the highest pinnacle you get."
Had he thus talk'd, I ask of ev'ry man,
 If *Protestant* and *Popish* churches can,
 Or need, herein take any measures more
 Than now they do, and have done heretofore,
 To prove fidelity to such a Lord,
 And the most strict obedience to his word ?

Mat. vi. 22.
 comp. with, ver.
 20, 23.

Now therefore what's all this, in stubborn fact,
 (The index of men's meaning most exact)
 But the grand WHORE, and BEAST identical,
 Not *here* or *there*, but riding over all
 The sad apostate fallen Christendom,
 To such *preposterous* obedience come !

Rom. xi. 1-5.

And GOD has only, by *electing* grace,
 Kept for himself in ev'ry time and place,
 His seven thousands, a blest witness-cloud,
 Who never yet to *Idol-MAMMON* bow'd.

BUT *secondly*, You (says our Lord) are told
 What has been oft inculcated of old,
 " Thyself by perjury thou shalt not harm,
 " But all thy Oaths unto the Lord perform."
 Thus Jews us'd swearing and oaths promissory,
 Contented when they knew their oath no story ;
 And yielded steadily performance due
 To what as truth they in their conscience knew.—
 Yet

Yet *this*, with other Jewish practices,
In God's arising realm was all to cease.—
This Christ rejects and interdicts, “ *You shall,*
(I absolutely say) *ne'er swear at all.*”

In lieu of which, with precept peremptory,
Of God's regard to *truth* explanatory,
He full simplicity of speech combines

Rev. xxi. 8, 27.
xxii. 15.

With their whole intercourse; which he enjoins
On those, who sons of God should soon be born,
As that which would a state so high adorn.

John i. 12.
comp. vii. 39.

“ Let *YOUR* communication ever be

“ *YES, YES, NAY, NAY*; for more than this (says he)

“ Cometh of evil very certainly.”

THEN tell me now, upon the nicest search,
Which way to hinder, in his rising church,
The entrance and the use of oaths the LAMB
Could better have contriv'd, than by the same
Plan 'fore exhibited?—If so, what plea
For *universal* Christendom have we?
For had his orders issu'd been downright,
And diametrically opposite;
Had they run thus “ A new commandment this,
“ Ne'er be content with simple *No* and *Yes*.
“ In all *your* intercourses mutual
“ Let no such plain discourse at all avail;
“ Rather let oaths imposed strictly be
“ On Christians proving they belong to me,

“ And that herein they would as children act
 “ With an obedience perfect and exact ;
 “ For whatsoever’s less than this (say I)
 “ Cometh of *evil* very certainly.”——

HAD this *indeed* been Christ’s commandment new,
 Churches of Christendom, where’er you go,
 Not only *Popish*, but the *Protestant*,
 In British *Reform’d* realms (you can’t but grant)
 As also on the neighb’ring Irish coast,
 Of due compliance might have much to boast :
 For whether at our grand METROPOLIS,
 Our residence, or in the country, is ;
 Whether in villages ’mongst *ign’rant* clowns,
 Or *learned* colleges, a place one owns ;
 In courts of *judicature*, which you call
 Some *spiritual* and some *temporal* ;
 What with a mercenary swearing pack,
 Who’re oaths for ever clapping on your back ;
 Oaths of the *law, trade, office, corporations,*
Simony, brib’ry, polls, qualifications——
 What with this list, when taken all together,
 (Lighter to most in conscience than a feather)
 More swearing now, and more forswearing’s here,
 Than does on strictest scrutiny appear,
 To ’ve been in nations *Pagan* any-where?

Ch. xx. 10.

WHAT once by *Jeremy* has been of old,
 (“ Because of swearing the land mourneth,”) told,
 Must

Must be inverted, " 'cause of swearing now
 " The Land rejoices," 'midst sin's overflow.
 Full of profaneness, without fear or awe
 Of Majesty Divine, or human law,
 Men swallow all the vast variety
 Of oaths, with just the same sobriety,
 And with as much serious reflexion,
 As pot-companions swallow liquors down.

Luke xviii. 2.

" *ME who despiseth* (says our blessed Lord)
 "*Despises him, who sent me by his word.*"

Luke x. 16.
 John xi. 48.

Can then a *church*, which positive demands
 The very thing the Saviour countermands,
 Exempt itself from such an awful charge
 Of glaring contumely, shewn at large?
 If *she* Christ's word expressly contradicts;
 Yea, punishments and penalties inflicts
 On him, who pleads the just sufficiency
 Of what the Christ averr'd of *Nay* and *Yea*?
 Pray, let me add what is more curious still,
 If with unwarranted, coercive will,
 She presses on all orders and degrees
 To kiss the *Code*, which its ownself decrees,
 That none upon this fallen earthly ball,
 Whom men high, low, prince, priest, or people call,
 Shall in this manner ever swear at all?

HAD laws of swearing firmly to it stuck,
 That 'stead of kissing the good gospel-book,

The

The Swearer should this *formulary* say,
 When bid his hand upon the book to lay,
 “ Now in remembrance of my dying Lord,
 “ And clear instructions of his holy word
 “ *Forbidding* me to swear, I make this Oath”—
 Who would not see (tho’ customs old how loth
 Soever to break thro’) of Christ the slight,
 Which needs must on such swearer’s conscience
 light ?

Yet *present* swearing the same slight implies
 Of Christ, and all his gospel-mysteries ;
 Contempt of *both* is still as truly there,
 When calling men upon a book to swear,
 By kissing of it ; for this self-same book,
 Wherever in it thro’ the whole you look,
 Has very little, which regards an oath,
 Save *Christ’s* and *James* th’ apostle’s words, which
 both

Mat. v. 23.
 James v. 12.

Gen. iii. 4.
 Rev. xii. 9.

(Tho’ men their minds would of the meaning rid)
 The use of oaths point-blank to us *forbid*.—
 Therefore in lieu of the “ So help me God,
 “ And his most *holy* gospel,” rather should
 Each swearing law throughout all Christendom
 Have into a new *formulary* come,
 With which the swearer might his oath conclude ;
 “ Let God, and all his holy GOSPEL good,
 “ Pardon in this one thing *presumption* rude.” }

BUT

BUT if it here should still objected be,
 " Must christians true submit to beggary,
 " Title to house and land surrender quite,
 " Which without oaths can't be maintained right?"

This I will not aver.—Take my reply.
 Just as Jews were in captivity
 At *Babylon* (observe) far from home;
 So Christ's true foll'wers at this day are come
 Into a thralldom true and full as great
 'Midst ruling Christendom's *apostate state*.—
 For be it *Pope*, or any *Civil Pow'r*,
Popish, or *Protestant* church-governor,
 Who makes mens goods and properties depend
 Only on what their swearing laws defend;
 They of *old* tyrants bear with truth the blame,
 And *our* captivity is full the same.—

1 Tim. iv. 1, 2.
 Theff. ii. 3.

AND as *full* worship of the living God
 Could not obtain under *Babel* rod,
 Indulgently of course God bore in them
 Defect in worship of *Jerusalem*.
 So may it *now* be hop'd, and well believ'd,
 That till the time when we can be reliev'd,
 He'll wink at want of gospel-purity
 In Christians private, touching *Nay* and *Yea*;
 To which th' imposing christian rulers fear
 Will not permit them *always* to adhere.

Isa. x. 5.

Acts xiv. 16.
 xviii 30.

Moreover,

Moreover, private Christians piety,
 Loving and longing for God's purity
 In all their intercourses here below,
 Whilst to church-governors they're *forc'd* to bow;
 May prove as acceptable now to God
 As once the Jewish, under *Babel's* rod:
 For tho' they subject to laws heathen were,
 Yet did they turn unto their God in pray'r,
 With hearts and eyes directed to the place,
 Where once their *holy temple-service* was.

Dan. vi. 10.

REGARD besides my *principal* intent;
 Which is not at this time to represent,
 That in no oath of *fallen* Christendom
 A Christian private ever is to come;
 But in the plainest manner, to evince,
 That all the laws of ev'ry Christian prince,
 Which thus their oaths on private men obtrude,
 Are not, and cannot in so far, be good;
 Rather as long as they shall thus subsist,
 They're pregnant proofs, that opposite to Christ
 Is the *chief* spirit of a christian state,
 That governs all its subjects at this rate.

Of this too, as a *secondary* point,
 I wish'd to give a seasonable hint,
 That if things now to such a pass are come,
 That *profligacy* fills all Christendom;

If

If much and much the greatest part of those,
 Which in the swearing practice onward goes,
 Of oaths and swearing have now lost the awe;
 Charg'd it must be upon that senseless law,
 Which meeting men in almost ev'ry thing,
 (Left on themselves they detriment may bring)
 Compels them somehow, in their own defence,
 Oft to take oaths against their common-sense.

SHOULD an oath's matter be a falsity,
 Or some engagement in iniquity,
 No suff'rings men could e'er thereby incur
 Should make them to forbear such oath demur:
 But where nought *false* or *bad*'s affirm'd or said,
 On which a censure righteous may be laid,
 Farther than yielding to authority,
 Beyond the Lord's enjoined *Nay* and *Yea*;
 Plain is it made by his own gracious word
 (Which doth herein the surest light afford)
 That the whole evil's *THAT*, and *THERE* is found,
 From whence this swearing had its *rise* and *ground*.

BUT when an oath is taken wantonly,
 Where from compulsion one is truly free;
 Then one the *evil* of such act derives
 From the heart's evil fund, whereon one lives.
 But when a Christian, whose pure gospel-heart
 Would from its true simplicity ne'er part;

G

When

When He submits to more than *Nay* and *Yea*,
 Under the sanction of a penalty,
 Loss of effects, body's imprisonment,
 (For thieves sure, and not Christians conscience meant)
There such deflexion from simplicity
 Comes not from him, but the authority
 Of the imposing and coercive pow'r;
 Which (to run *some* of all their titles o'er)
 As *Pope, Church, Kirk, Assembly of divines*;
 Or as some *Nebuchodonosor* shines.

ALL this I can from Christ's own words main-
 tain,
 And 'tis in its own nature very plain.
 "Let your *Yea* then be *Yea*, and your *Nay*, *nay*."
 Why so? "Because whate'er is more (I say)
 "From *evil* cometh," or by evil's caus'd,
 (O that th' imposing pow'rs at this had paus'd!)
 For the grand evil in the use of oaths,
 Which in his brethren Christ so plainly loaths,
 Is here confin'd, and clearly charg'd upon
That, which *will* cause, or *force* it to be done.
 For that which such an oath's derived from,
 And without which it never would have come,
 Is the *whole* evil of it properly;
 But the oath cometh from authority;
 Then to authority (if Christ be n't wrong)
 The *evil* of the oath must all belong.

YET

YET still I must a *Nota-bene* add :
 The whole suppos'd *exemption* from the bad
 Of such imposed oath, which any one
 To use, may yield a forc'd submission;
 Can only *then* and *there* take rightly place,
 Where the oath's subject-matter always has,
 Whether t'affirm one's call'd, or to deny,
 That perfect innocence and verity,
 Or that true righteousness thereby imply'd,
 Which might affirmed be, or be deny'd,
 With equal justice by that *Yea* and *Nay*,
 Which Christ doth on his people's conscience lay.

AND this moreover you must well observe,
 That we must ne'er from the commandment swerve
 So as to blame the piety of those,
 Who, notwithstanding injuries and blows,
 To take an oath can in *no sort* comply,
 Because they dare not their Lord's words deny,
 Expressly saying, " Swear ye not at all."
 So little would I them in question call,
 Or blame, or look upon it as th' effect
 Of a blind zeal, and shallow intellect;
 That I could wish, from the sincerest ground
 Of my whole heart, such piety were found
 That of the three estates of all these realms,
 Which now a swearing deluge overwhelms,
 Its course I heartily could wish to see,
 Both in the civil and church-polity,

John xviii. 23.
 Acts xxiii. 2.

So well and so effectually hemm'd,
 So much renounc'd, so utterly condemn'd,
 As other *anticristian* points may be,
 ROME'S CHURCH, and all its POPE'S SUPREMACY.

BUT briefly now to recapitulate
 The heads this *second* article doth treat.—
That which 'mongst Christians will on oaths insist,
 Insists on *that*, which is forbid by Christ;
 But the authoritative Christendom,
 From our *metropolis* all round to *Rome*,
 Establishes, requires, compels to swear,
 Wherever any Christians living are;
 Therefore th' *authoritative* Christendom
 From Christ to such apostate state is come,
 That acting by, and with that evil Spirit,
 Which Christ opposeth; it must justly merit
 To bear the title of an ANTICHRIST,
 Which *John* says did, and further should exist,

1 John ii. 18,
 22. iv. 3.

THE instance *third*, and last that I'll adduce,
 As quite subservient to my present use,
 When shewing *anticristian* pow'rs are come
 To an high pitch in modern Christendom,
 Is, that when light of truth had lost its worth,
 A *martial spirit* in the church broke forth
 (So blind was the sad superstition
 Of the then dominant religion)

That

That full of zeal for church- and gospel-glory,
 Which teach, methinks! a very diff'rent story,
Heads crown'd, Card'nal Bishop, Friar, Monk
 Were all to such a depth of frenzy sunk,
 As to lead *pilgrims, penitents, saints, sinners,*
 The harmless *sheep* of Christ, who're only winners
 In the Lamb's precious blood, to take their way Rev. xii. 11.
 O'er seas and kingdoms, in stern war's array,
 To kill, drive out, yea and devour the *Turk*,
 Who must no longer in *Judea* lurk.—
 Each dire blood-thirsty expedition,
 Which, on and off, thro' later centuries run,
 And for the *Holy-land* appointed were,
 Their vot'ries christen'd, as an *boly-war*.
 And 'cause the cross and crucifixes made,
 'Midst instruments of death, the most parade,
 It also got the name of a *CROISADE*.—
 Thus undur banners of the *saving* cross,
 Meant for redressing the sad human loss,
 An army of *church-wolves* then sallied forth
 To slaughter such as Jesus deemed worth
 The ransom of his holy precious blood,
 So freely shed upon the cross's wood.

THE light, which some time after dawn'd upon
 Beginnings of the REFORMATION,
 Abhorr'd the bloody superstitious zeal,
 Which doughty heroes catholic could feel,—

Yet

Yet at first *rise* how good so'er the light,
 How soon in *progress* do men swerve from right!
 What on light new-reforming has ensu'd?
 Why, since these *Croisades* wars have been renew'd,
 Which more, if possible, have proved all
 Than others 'fore them *diabolical*.
 Realms *Christian* with blood-thirsty piety
 Inflam'd, and mutual fierce *bigotry*,
 Destroy, devour, and one another burn,
 To serve a foolish and vindictive turn,
 Supporting *Protestant* and *Popish* schemes,
 Which in such hot antagonists are dreams.

WHOM may not hist'ries of these facts convince,
 That *Satan*, truly term'd the *Darkness-prince*,
 By getting in these warrior-hearts such room,
 Much more of triumph had o'er Christendom,
 Than by all *holy-wars* and *croisades* e'er,
 Whereof in superstitious times we hear:
 For what, since *eras* long before our birth,
 Was done by fighters for *Jerus'lem's* earth,
 Could not be said with strict propriety
 Against the *gospel-truth* and *light* to be;
 'Cause 'mong a thousand hardly one indeed
 Was ever suffer'd in this book to read.
 But with the gospel open in their hands,
Papist we find and ev'n *Reformed* Bands
 Making in manner flagrant an inroad
 And war on all the *righteousness of God*;

'Gainst

'Gainst ev'ry virtue, which belong'd to Christ,
And by his gift can in man's heart subsist,
After a union with a *Jesus* mild,
The enemy of God is reconcil'd.—

Rom. v. 10,
2 Cor. v. 19, 20

'Gainst, I'll repeat, and that with purpose good,
Redeeming virtues of the LAMB of God;
For *this* indeed, this very *hostile turn*
Each Christian in himself should sack and burn.—
For I in truth no gospel-goodness know,
Which from *this turn* hath not a deadly blow.—
Nor *gospel-goodness* any goodness hath
Farther than met with in Christ's process-path,
For it must have its birth and growth from Christ,
Before it can in any man exist:

And where Christ's nature, and his Sp'rit is not,
What has the virtue's cheated vot'ry got,
But what in heathens might as well be found,
Who never knew the gospel's living ground?
What *Paul* averr'd is now averr'd by this,
“Till led by *Jesu's* Spirit none are his.”

Rom. viii. 9.

Thus to yourselves then represent the case,
As should the Christ, who God's meek ARNION * Lake ix. 55, 56,
was,
Just at the close of his sweet mount-discourse,
Be clad in armour, and with martial force,

* The diminutive of LAMB, used twenty-eight several times in John's Revelations, is certainly more significative of tenderness and love, than Littleness.

Head a great army with blood-thirsty zeal,
 To serve, forsooth! his holy church's weal :
 2 Cor. x. 3, &c. Or, that Saint Paul in self-same zeal went forth
 With fire-and-brimstone squadrons thro' the earth,
 To make more havock in the lives of men,
 Than e'er was by the worst of earthquakes seen.

AND if this case cannot supposed be
 But with a blasphemous absurdity,
 What is the consequence (not fetch'd from far)
 But that the Christian, in the rage of war,
 Acts in full contrariety thereby
 To what Christ's nature and Christ's Sp'rit imply :
 And can as little in this case be said,
With him to be, or *by* his Spirit led,
 As those, who with a murderous intent,
 To take himself with *swords and staves* were sent.

BLIND PROTESTANTS are but too soon inclin'd
 To slaughter bravely all the *PAPISTS blind* ;
 As the victorious *Papist*, in his turn,
 Claims merit, when he *heretics* can burn.
Both are intitled to an equal palm,
 And both may sing an *EPINICIAN* psalm *.
 But what's the joy, which is to *both* so great?
 All *gospel-goodness* trampled under feet.

* A triumphant song after victory.

WHENEVER a *MOST CHRISTIAN MAJESTY*,
 With his *Church Catholic* triumphantly,
 Can over rivers of blood *Protestant*
 At the *high altar* a *Te Deum* chant :
 Or those, who late have after *LUTHER* trod,
 Sing praise and glory to the *Lamb* of God,
 For sending them his blest assistance down
 To raze, like *Sodom*, ev'ry *Popish* town ;
Both in this way blaspheme their God, all one
 As *Cain* for killing *Abel* would have done.
 Let furious devotees, like these, be told,
 That fields of blood present, since ages old,
 Their glory to the *arch* fell murderer,
 Who must exclusive all its glory share,
 Till nations learn no more the arts of war.

} John viii. 44.

} Isa. ii. 4.

AN *Alexander's* great and glorious name
 Is to man's nature a reproach and shame :
 For he within his few marauding years
 Has done more mischief than all beasts and bears
 Wherever prowling in each dang'rous clime
 From the beginning to the end of time.

YET has *such hero*, with a *christian* band,
 Making like ravages from land to land,
 More thanks from *fatan*, and his legions bad,
 Than twenty *pagan Alexanders* had.—
 To set *mankind* on slaughtering their *own kind*
 Is meat and drink unto that roaring fiend :

2 Pet. v. 8.

H

But

But to make *Christians Fellow-Christians* kill,
For *Christ's church* sake, and as his *Father's will*,
Is height of triumph o'er the height of good,
The *badge of souls* redeemed by his blood.

“ The new commandment, which I give (said he)

“ Is that ye love each other mutually :

JOHN xv. 12, &c. "By this shall all my true disciples know,

"If you'll but really love each other so,

"As I in manner real have lov'd you."

A DUELLIST, his sword who'd rather sheathe
In bowels of his brother, than beneath
Affront to stoop, and stifle all its rage,
Can *he* be said to wear the christian badge?
And may not he, who's term'd his *second*, too
Second to none be call'd, who thus embrue
Their guilty hands in shedding of man's blood,
Made in God's image, so supremely good?
Say then, what diff'rence ever can subsist
Between this vengeful and proud *duellist*;
When, arm'd with *second*, *pistol*, and a *sword*,
He meets his rival to fight out—a *word*,
Behind some hedge, or house; and two *large realms*,
Whom also a resentment-flood o'erwhelms;
So that with marshall'd troops, who scorn to yield,
They butcher one another in the field?
Here must the diff'rence *specific* lie
In duels, *one*; in battles, *thousands*, die.

Gen. ix. 6.
comp. with i.
27, 31.

LET

LET us suppose (what hardly will exist)
 That this our vengeful and proud *duellist*,
 Before to-morrow he's to meet and fight,
 In fasting and confession spends the night :
 Let us again suppose the conqueror
 Got to his closet, when the duel's o'er,
 With hands uplifted and with bended knees,
 Devoutly praising the divine decrees,
 Which did for him so graciously ordain,
 That th' adverse party, not himself, was slain.
 Such an *hypothesis*, in miniature
 Well paints the christian piety of war.

SURELY no blindness can well greater be,
 Than when we think that a community,
 As such, can any other goodness have,
 Or with the Christ another *oneness*, save
 The goodness *one*, and the identical,
 Which joins to Christ the private Christians all,
 And makes them of God's nature to partake,
 Bestow'd on man for Jesus Christ his sake :
 Or, that *ambition*, *envy*, *wrath*, and *pride*,
 To *av'rice*, *rapine*, and *resentment* ty'd ;
 Cruel *revenge*, *hate*, *mischief*, *murder* too,
 With all the devil in poor men can do ;
 To him imputable are only then
 When done by single, that is, *private* men ;
 But if conducted by heart, hands, and voice
 Of a whole nation, who in them rejoice ;

Lending their strength, and whole authority,
 To give consistence and full energy ;
Then satan with them no connexion has,
 Is driven from them, has in them no place,
 No right, no influence more ; and they become
 Subjects of *Laud* under some sacred dome.

SEE what the *private* Christian good should do
 Both to his neighbour and his bitt'rest foe ;
 And thus the very state *in small* you see
 How christian *realms* should mutually be :
 What *private men* not led by Jesus proves,
 Shews that a *nation* too with satan roves.
 Where uncontrouled rules the seat of *pride*,
 There doth the fiend in his *state-chariot* ride ;
 Where-ever *wrath* is yet allow'd to lurk,
 There his first *murdering* broad *sword's* at work.—
 And what's indeed of ev'ry thing the sum,
 Which fallen man should be redeemed from,
 But *av'rice*, *envy*, *pride*, and *anger* fell,
 The four constituents of death and hell ?
 Further from God he can't apostate be,
 Nor more with satan's host at unity,
 Than as such tempers actuate his life,
 The ground of temp'ral and eternal strife.
 Of them consists the SELF, we often name,
 The *satan in us* ; for they're *both* the same.
 Were man unlaps'd to *satan*, or to *self*,
 Fixt to his God, and quite averse to *pelf* ;

No

No more in him could there be war or strife James iv. 1, 2.

Than was in the incarnate WORD of LIFE :

Or were he from his fall aright restor'd,

By a new birth of meekness from the Lord, Mat. xi. 29.

By no inducements could he e'er be got

To share the glory of a soldier's lot,

Than bear a lantern to a powder-plot.

LOVE, GOODNESS, and this Good's COMMUNI-
CATION

1 John iv. 8, 16.

God's nature is without the least *mutation*,

Glorious and perfect; nor in union are

Mankind with God, till they *this goodness* share.—

The *Love*, which ev'ry creature once brought forth

To first existence a most perfect birth,

Cannot posterior to its *wilful* fall,

In God be lessen'd, or be chang'd at all;

Irrevocably fix'd, as heretofore,

To bring back nature, and the creature poor,

And all its *first* state's *goodness* to restore.

WHAT betwixt God and creatures, since their
crime,

Has pass'd, and will pass, in the state call'd *time*;

Is *one* at bottom, if well view'd the end,

To which all nature must most surely tend;

And tho' emitted rays have still their name;

Yet in the central point, they're all the same;

Tho'

Tho' *this* be *Wrath, that Punishment and Curse*;
 Yea, *DEATH*, here bad, but much hereafter worse;
 Yet all from first to last will surely prove
 The self-same thing with *first-creating LOVE* :
 Nought else they mean, nought else can they effect
 (Still Love-directed, which must all direct)
 But wholesome works of purifying fire,
 Design'd to melt away the *false desire*;
 Which solely doth the creature separate
 From true fruition of its pristine state.
 The *Love divine* goes uniformly on
 From *fall* at first to *restitution*;
 In fact still saying, as in *Chaos-night*,
 " Light let there be!—and there was also light."
 The same it says, and will go on to say,
 Till the whole universe again is day.—

2 Cor. iv. 6.

If God *creates, enlightens, sanctifies,*
Redeems, forgives, doth threaten, and chastise;
 LOVE in th' essential, changeless, ceaseless work,
 LOVE in each phrase must still *divinely lurk*.
 That which in God *enlightens, glorifies*
 The saints and heav'nly beings in the skies,
 Is of God's nature the same *radiant might*,
 Which *wounds, pains, punishes, and makes us bright*.

AND *Note*, that each *destroyed sinners crew*,
 Which *Noah's flood, or Sodom's fire o'erthrew*,

Cast

Cast in the furnace of an horrid state,
 Senseless of all, but an infernal hate
 Of raging properties, till judgment-day;
Must, at this process-end, his Love display;
 For this *all-working, all-redeeming* grace
 Will never cease pursuing human race;
 Till at the last they know, in endless bliss,
 The *Loss*, and *Finding* OF A GOD LIKE THIS.

AND if of fiery pain *long* ages, *long*,
 To some shall, or to most of men belong,
 Apostate creatures! in a darkness sad,
 With weeping, wailing, and self-torturing, mad; Mat. viii. 12.
 Yet they no longer in this pool will lie,
 Than till God's power to humility
All Arrogance has fully melted down,
 And they'll with *Meekness* yield to kiss the Son:
 When all that's SELF, in the long agony
 And bloody sweat of a *lost* God, shall die:
 Which that *all-saving* cross is of the Christ,
 That from redemption-work can ne'er desist,
 Till sin and sinners, with all guilt and shame,
 No more amongst God's creatures have a name.—

AND if *long* ages of eternal woe
 That only for a poor lost soul can do,
 (When, leaving flesh under a load of sins,
 The anguish of its inward hell begins)

Which

Which days and nights, whilst in the body, might
 Have set for *Pharaoh's*, or ev'n *Nero's* right—
 The reason's this, whilst yet in flesh and blood,
 It only in laps'd Adam's nature stood ;
 But when its body's house is broken down,
 The fiend's apostate nature is its own ;
 Which then the self-elected state must share
 With devils in the blackness of despair,
 }
 Mat. xxv. 41. Where-ever in *wrath's* fiery lake they are.

O SINNER *poor* ! whoever now thou art,
 Before thou dost from *Adam's* body part,
Repent and *turn* to God ; for in this state
 For thy conversion it is not *too late* ;
 God's kingdom is yet *nigh* : but if thou dy'st
 Devoid of true repentance and the Christ,
 Black lakes, pits bottomless, and ages long
 Of a worm gnawing, and a fire as strong
 As ceaseless, will all feeling intercept
 Of bliss, for which thou mightest here have
 wept.

THIS *greatest of misfortunes* to prevent,
 John. iii. 16-21, The Saviour Christ into the world was sent :
 36.
 Of God and man he is in truth the Son,
 And hence the LIFE and RESURRECTION ;
 Whereof he fain would have us all partake,
 Rev. ii. 12, xx. 6. Unhurt by *second death* within the lake.

ONLY

ONLY-begotten Son of LOVE divine,
 How in LOVE's brightest lustre does He shine ! Heb. i. 3.
 The LAMB of God's his sweet and precious name,
 And *John* to sinners did point out the same. John i. 29, 36.
 His true characterism must include
 What in itself, and what for us is good ;
 A *Pity boundless*, a *Compassion sweet* ;
Meekness, as *inexpressible* as great ;
Nameless Humility, a *bleeding LOVE* ;
 A *Patience*, which all provocations prove ;
Untir'd indeed ; *long-suff'ring*, *bowels true*,
 Of tend'rest and redeeming *Mercy* too ;
 With all which *Virtues supernatural*,
 This LAMB has took away the *Sin* of all !

Now from this view of God's stupendous LOVE,
 Which all are call'd in Jesus Christ to prove ;
 Which nothing *wills* thro' all the universe,
 But that lost sinners, howsoe'er perverse,
 The boldest rebels against all his grace,
 May in REDEMPTION find again their place ;
 The only means to be deliver'd quite
 From mischief, hurt, destruction ; which, in spite
 Of all his goodness, they themselves have sought,
 And on themselves against his meaning brought :—
 From *this* sweet view, I say, of GOD and CHRIST
 (Who still with miracles of love persist
 In winning rebels to allegiance due,
 Rebels who mischief to themselves pursue) ; Acts ix. 5.

I

Look,

Look, look at the fell murd'ring *Monster*, WAR ;
 Say what its *nature*, and its *titles* are.
 A DRAGON is it, fiery, red, and great,
 Of Satan's *wrath* broke loose a *type* complete ;
 Who fights with unrelenting dreadful spite,
 'Gainst virtues of the LAMB's redeeming light.

THE num'rous mis'ries and the wrongs of war,
 Where'er it stalks, one hardly can declare.
 What other thievery proportion bears
 To that, of which with chilling blood one hears
 Oft made, with sanction of the martial drum
 And trumpet, where such rav'ning harpies come ?
 They rob the innocent of all they have ;
 And, if not sent to an untimely grave
 Themselves, if limbs are spar'd, if daughters dear
 Nor ravish'd, nor inveigled from them are ;—
 Yet strpp'd of all beside, they're hard bestead,
 With ashes of their houses for a bed.—

WHAT *honours* doth not savage war obtain
 By thousand thousands of poor wretches slain ?
 Whom heaps on heaps, with greatest unconcern,
 Into some pit surviving comrades turn.
 Who but the *fiery dragon* would set wreaths
 On perpetrators of such shocking deaths ?
 Who else such feats could, as director, own ?
 Who else could hail *such servants* with—WELL
 DONE ?

ANOTHER

ANOTHER evil, tho' too much the sense
 Of men it 'scape, has dreadful consequence.—
 Who lays the numbers of *young men* to heart,
 The millions stabb'd by military dart,
 Before the proper end of life is known,
 Which is the Christ whom God has sent to own;
 Whereby they might regenerated be, Gal. xiii. 26.
 And share Redemption's great felicity?
 Instead of this, amidst the martial strife,
 Robb'd of the precious benefit of life,
 They're not permitted in this world to reach
 What years perhaps might by experience teach; Job xxxiii. 7.
 Which what is best might in their souls effect,
 And open in them the true intellect;
 Which then determining their happy choice,
 By WISDOM's secret and persuasive voice, Prov. viii. 32-36.
 Within, would lead them to find out and feel
 Their dismal curse, their sting of death and hell,
 Which till from them extracted certainly
 The righteous person's death they none can die.
 Instead of this, quite strangers to all truth,
Press'd or *inveigled* in the fire of youth,
 And in full vigour of their sinful lusts,
 Which all remembrance of a God disgusts; Job. xxi. 14.
 They rush into a *kill* or *killed* be,
 With just the spirits and vivacity,
 That tyger tyger kills, for sake of prey.

THAT God's good providence o'er fallen man
Is purely LOVE, and a salvation's plan,
Thro' wisdom infinite's amazing ways,
Turning, or first or last, unto his praise,
All kinds of EVIL, wherein things have stood,
Into a new and never-ending GOOD;
Making what lost was to be found again,
And what was dead in deathless life to reign;

1 Tim. ii. 4, 5.
2 Pet. iii. 9.

Not willing that one single sinner should
Want *that*, whereby alone he can be good;
That, which at parting with his body's breath,
Can save him truly from eternal death—
Is *surely* truth, as certain as God's name
Is, was, and will be, "I AM *that* I AM."

Exod. iii. 14.

AMONGST the creatures, which ne'er fell from
God,
Where spirits pure exult in their abode,
In regions of pure bliss untransitory,
God's name and nature's LOVE, and LIGHT, and
GLORY—

To *Adam*, laps'd from pristine *glory* given,
That which *love*, *light*, and *glory*, was in heaven,
Becomes a PITY infinite on earth
COMPASSION matchless of a God, by birth
Invested truly with the fallen nature
Of his poor wretched and apostate creature;
Sustaining all its sad infirmities,
Its sorrows sharing all, and frequent sighs;

Mat. viii. 17.
Heb. v. 2.
Isai. liii. 3.

And

And in a LAMB of God's meek innocence,
Free perfectly from sin and from offence,
Living a life and dying of a death,
Loaded with all the guiltiness sin hath.

John xv. 25.
Heb. vii. 26.

HENCE when this PITY so DIVINE to shed
His blood consented, and he really bled
With life-imparting virtues on the ground,
How did it deal its attestations round!
For Christ's *redeeming* and *atoning* might
The earth express'd in the spectator's sight:
Yea, its immoveable and ancient base
Trembled and totter'd as in dire amaze,
Hardness of rocks were forc'd thereby to split,
And graves, tho' long shut up, must ope to it:
A presage certain, that what since the curse
Nature and creature would make worse and worse,
Contaminating to this very hour,
Must in due time give up its *fatal* pow'r.
That hellish *Wrath*, hard *Malice*, fiery *Pride*,
Self-will, and *Envy* (for they're all ally'd,
Rack of poor souls!) *Earth's Passions* of each kind,
Which with impetuosity so blind
Keep men too long under satanic sway,
Shall lose their force on the REDEMPTION'S day:
When they the fulness of their *death* shall meet,
And men the fulness of *new* life complete:
Nor will th' all-pow'rful and all-cleansing blood,
Shed by the LAMB upon the cross's wood,
Which

John x. 17, 18.
Mat. xxvi. 39,
53, 54.

Job xxvi. 11.

Which is the sinner's true and only peace,
 Of washing RED to WHITE its office cease,
 Till th' earth is wash'd to chrystal purity,
 Rev. xv. 2. And re-converted to that GLASSY SEA
 In vast extent before the throne of God;
 And the whole offspring of th' *Adamic* clod
 At length are cloath'd in such a beauteous WHITE,
 As fits them all for mansions in the light.

SING, O ye heav'ns, and join the joy, O
 earth;
 Sing, ye partakers of our SAVIOUR's birth! Y
 This is YOUR GOD, a God unchangeable,
 As all the wonders of Redemption tell:
 HIS FIRST-CREATING LOVE no changes
 knows,
 But to REDEEMING-PITY of the woes,
 Which his poor fallen creature undergoes.

BUT once again we'll to the subject come,
 And re-survey our WARRING CHRISTENDOM:
 What smallest drop of PITY of this kind
 Can we therein t'wards fallen sinners find?
 Or how could better the *infernal fiend*
 Contrive a means adapted to his end,
 To *quick* perdition poor mankind to send?
 It stirs, enkindles ev'ry passion bad,
 Which in man lies since made by sinning mad:
 Which

Which to the LAMB's mild disposition quite
 Contrary is and perfect opposite.
 Thro' Christ all-meek, all-humble, all-forgiving,
 All-loving, and all-saving, still were living:
 Whereas this fiend unites, drives, and compels
 The nameless numbers where his spirit dwells,
 As it in sinners unconverted does,
 To meet in the embattled fields as foes;
 Where, *murd'ring and murder'd*, amidst roars
 And fire-flashes from huge cannon-bores,
 With wrath and speed of deadly lightnings,
 One creature's hand his fellow-creature brings
Quick to a state far worse than here was try'd
 In the dire havock, amidst which he dy'd.

Mat. v. 45.
 Luke ix. 55, 56.
 Acts xiv. 17.

O SUBJECT sad for all thanksgiving days,
 Where church or *Popish* or *Reformed* sways!
 For if our Saviour's word be true indeed,
 Which in the fifteenth of Saint *Luke* we read,
 "One sinner penitent gives joy in heaven;"
 What *revers'd* joy must not in hell be given,
 Because of sinners in such multitude
 Cut off *so sure* from penitential good?
 If also, "Those who turn to righteousness
 "Numbers of souls," sage *Daniel* could bless;
 Averting, "That they once shall shine like stars,"
 Which each proportionable lustre wears;—
 What sad *Chorazin's* woe may'nt such expect,
 (God grant in time they may thereon reflect!)

1 Cor. xv. 41.

Mat. xi. 21.

Who

Who for proud wrath and glory vain, deprive
Troops of poor wretches, who might longer live,
Of time and place, and ev'ry means beside,
To feel *their* death, and taste that Christ *has* dy'd?

HERE my pen trembles in my hand—But
when

Rev. xiii 1, 2.

'Mongst christian churches will ONE, like my
pen,

Psal. cxiv. 7.

Joel. ii. 10.

Mat. xvi. 26.

Be trembling, till once trembles all the earth
At its great guilt, and learns of *souls* the *worth*!

“ THE GLORY of his MAJESTY's dread ARMS”—
A King *Most Christian* all the world alarms :
For G—— at this time had his *church-catholic*,
In glad obedience to his orders, quick
Convok'd assemblies of their *devotees*,
This pray'r repeating on their bended knees :

(O BLESSED Jesus, dear redeeming LAMB!
For such indeed must we confess thy name.
Thou cam'st from heaven mortal lives to save,
Not to precipitate them to the grave :
Go forth, we pray, with all our ships of war
In expeditions, be they near or far ;
Nor let their thund'ring cannons roar in
vain ;

But rather, thro' thy tend'rest love attain

Skill

Skill of directing ev'ry fatal ball
To hearts and heads of Christian people all,
Whom at this time we adversaries call.) }

HAD pray'rs like these such C——; brought
forth,

In them the MAN, the TYRANT-BEAST OF EARTH*
Had *more betray'd* himself, than by alarms
Of *King Most Christian*, glorying in his arms,

ANOTHER proof I'll here still further add,
That a *sage Christendom* is truly mad;
And that the universal christian church,
Where thro' all realms you may direct the search,
Is fallen from *Christ's* Spirit's operation
To an inverted *dragon's* inspiration.

Rev. xii. 9.
xiii. 2.

OBSERVE, how all *European Christendom*
Does round the globe's *three other* quarters roam,
With murd'ring arts of war, with fire and sword,
To kill poor *Indians*, and possess their HOARD.
What nat'ral right, which can to man be due,
What supernat'ral gospel-virtue too,
Which Christ from heaven amongst men has brought,
Ha'n't in this conduct been trod under-foot?

* Who Saint Paul and Saint John say SHALL COME, as the ANTICHRIST,
eminently so called, 2 Theff. ii. 1 John ii. 18, 22. iv. 3. Dan. vii. xi.
Rev. xiii. comp. with Daniel vii. xi.

The ravages of barb'rous *heathen* wars
 Is here outdone by *christian* conquerors.
 And to this very day, what wars are found
 Where Christians live on any heathen ground?
Christians with *Christians* fight, yea blended are
 With *scalping Indians* in this horrid war †.
 The earth and seas are stain'd with human gore,
 Heathens to rob of lands and golden ore.
 Should *these* such doings in Christ's foll'wers see,
 We once were—and should still, *examples* be?
 Examples of the *truth* and *love* divine,
 Which in the life and words of Jesus shine;
 The love, which should have forc'd them from
 far-lands,
 Thro' perils of vast seas, and burning sands,
 To visit strangers with the *gospel-news*,
 Couch'd in the song the holy angels use;
 When after birth of the INCARNATE GOD,
 They set the shepherds in the *Beth'lem* road,
 Hymning with glad, as well as tuneful note,
 What in the second of Luke's gospel wrote,
 “ *Glory to God on high, and peace on EARTH,*
 “ *Good-will to MEN,*”—Prize your SAVIOUR'S
 birth!” ‡

A POETICAL

† This was publishing in 1761, during the war with France and Spain, and Mr. Law deceased some little time before its publication.

‡ Should any *serious* and *candid* reader, averse to a spirit of *carvilling*, wish to see the true nature of that *carnal wisdom* discovered, which in the very best of men will be ever and anon rising up in arms against the *Divine Wisdom*,
 manifested

A POETICAL VERSION of a LETTER from
JACOB BEHMEN to a Friend in Trouble.

DEAR Brother in our Saviour Christ— His
Grace

And Love premis'd in your afflictive case;
I have consider'd of it, and have brought
The whole, with christian sympathetic thought,
Before the will of the Most High, to see
What it would please him to make known to me.

AND thereupon, I give you, Sir, to know,
What a true insight he was pleas'd to shew,
Into the cause and cure of all your grief,
And present trial; which, I shall in brief,
Set down for a memorial, and declare
For you to ponder with a serious care.

manifested in the true and unsophisticated doctrine of *Christ*, Mat. xvi. 23. xvii. 5. and particularly to receive an answer to its question, "How it is possible
" for christian kingdoms, in the neighbourhood of one another, to preserve
" themselves, unless the strength and weapons of war are every one's de-
" fence against such invasions, and robberies, as would otherwise be the fate
" of *christian* kingdoms from one another," together with some other salu-
tary considerations; it is here earnestly recommended to him to read what
this same ADDRESS to the Clergy has further inculcated on those heads, from
page 180 to the end of the book. And let him note, that these last pages
were written by Mr. Law not many days before his death; which happened
at *King's-Cliffe* in Northamptonshire, on Thursday, April 9th, 1761, between
the hours of seven and eight in the morning.

The ravages of barb'rous *heathen* wars
 Is here outdone by *christian* conquerors.
 And to this very day, what wars are found
 Where Christians live on any heathen ground?
Christians with *Christians* fight, yea blended are
 With *scalping Indians* in this horrid war †.
 The earth and seas are stain'd with human gore,
 Heathens to rob of lands and golden *ore*.
 Should *these* such doings in Christ's foll'wers see,
 We once were—and should still, *examples* be?
 Examples of the *truth* and *love* divine,
 Which in the life and words of Jesus shine;
 The love, which should have forc'd them from
 far-lands,
 Thro' perils of vast seas, and burning sands,
 To visit strangers with the *gospel-news*,
 Couch'd in the song the holy angels use;
 When after birth of the INCARNATE GOD,
 They set the shepherds in the *Beth'lem* road,
 Hymning with glad, as well as tuneful note,
 What in the second of Luke's gospel wrote,
 “ *Glory to God on high, and peace on EARTH,*
 “ *Good-will to MEN,*” — Prize your SAVIOUR'S
 birth! ‡

A POETICAL

† This was publishing in 1761, during the war with France and Spain, and Mr. Law deceased some little time before its publication.

‡ Should any *serious* and *candid* reader, averse to a spirit of *carvilling*, wish to see the true nature of that *carnal wisdom* discovered, which in the very best of men will be ever and anon rising up in arms against the *Divine Wisdom*,
 manifested

A POETICAL VERSION of a LETTER from
JACOB BEHMEN to a Friend in Trouble.

DEAR Brother in our Saviour Christ— His
Grace

And Love premis'd in your afflictive case ;
I have consider'd of it, and have brought
The whole, with christian sympathetic thought,
Before the will of the Most High, to see
What it would please him to make known to me.

AND thereupon, I give you, Sir, to know,
What a true insight he was pleas'd to shew,
Into the cause and cure of all your grief,
And present trial ; which, I shall in brief,
Set down for a memorial, and declare
For you to ponder with a serious care.

manifested in the true and unsophisticated doctrine of *Christ*, Mat. xvi. 23. xvii. 5. and particularly to receive an answer to its question, " How it is possible
" for christian kingdoms, in the neighbourhood of one another, to preserve
" themselves, unless the strength and weapons of war are every one's de-
" fence against such invasions, and robberies, as would otherwise be the fate
" of christian kingdoms from one another," together with some other salu-
tary considerations ; it is here earnestly recommended to him to read what
this same ADDRESS to the Clergy has further inculcated on those heads, from
page 180 to the end of the book. And let him note, that these last pages
were written by Mr. Law not many days before his death ; which happened
at *King's-Cliffe* in Northamptonshire, on Thursday, April 9th, 1761, between
the hours of seven and eight in the morning.

FIRST, then, the cause, to which we must assign
 Your strong temptation, is the *Love divine* ;
 The goodness supernatural, above
 All utterance, flowing from the God of Love ;
 Seeking the creaturely and human will,
 To free it from captivity to ill :

AND *then* the struggle with so great a grace,
 In human will, refusing to embrace ;
 Tho' tender'd to it with a love so pure,
 It seeks itself, and strives against a cure ;
 From its own love to transitory things,
 More than to God, the real evil springs.

'Tis man's own nature, which, in its own life,
 Or center, stands in enmity and strife,
 And anxious, selfish, doing what it lists,
 (Without God's love) that tempts him, and resists ;
 The devil also shoots his fi'ry dart,
 From Grace and Love to turn away the heart.

THIS is the greatest trial ; 'tis the fight,
 Which *Christ*, with his internal love and light,
 Maintains within man's nature, to dispel
 God's anger, satan, sin, and death, and hell ;
 The human self, or serpent to devour,
 And raise an angel from it by his pow'r.

Now if God's love in Christ did not subdue,
 In some degree, this selfishness in you,

You

You would have no such combat to endure;
The serpent then triumphantly secure,
Would, unoppos'd, exert its native right,
And no such conflict in your soul excite.

For all the huge temptation and distress
Rises in nature, tho' God seeks to bless;
The serpent feeling its tormenting state,
(Which of itself is a mere anxious hate)
When God's amazing love comes in, to fill,
And change the selfish to a godlike will.

HERE *Christ*, the serpent-bruise, stands in man,
Storming the devil's hellish, self-built plan;
And hence the strife within the human soul;
Satan's to kill, and *Christ's* to make it whole;
As by experience, in so great degree,
God, in his goodness, causes you to see.

Now, while the serpent's head is bruise'd, the heel
Of *Christ* is stung; and the poor soul must feel
Trembling and sadness, while the strivers cope,
And can do nothing but stand still in hope;
Hardly be able to lift up its face,
For mere concern, and pray to God for grace.

THE serpent turning it another way,
Shews it the world's alluring, fine display;
Mocking

Mocking its resolution to forego,
 For a *new nature*, the engaging show;
 And represents the taking its delight
 In present scenes, as natural and right.

Thus, in the wilderness with *Christ* alone,
 The soul endures temptation of its own;
 While all the glories of this world display'd,
 Pleasures, and pomps, surround it, and persuade
 Not to remain so humble, and so still,
 But elevate itself in own self-will.

THE *next* temptation, which befalls of course
 From *Satan*, and from nature's selfish force,
 Is when the soul has tasted of the Love,
 And been illuminated from above;
 Still in its selfhood it would seek to shine,
 And, as its own, possess the light divine.

THAT is, the soulish nature, take it right,
 As much a serpent, if without God's light,
 As *Lucifer*; this nature still would claim
 For *own propriety* the heav'nly flame;
 And elevate its fire to a degree,
 Above the light's good pow'r, which cannot be.

THIS domineering self, this nature fire,
 Must be transmuted to a love desire:

Now

Now when this change is to be undergone,
It looks for some own pow'r, and finding none,
Begins to doubt of grace, unwilling quite
To yield up its self-willing nature's right.

It ever quakes for fear, and will not die
In light divine, tho' to be blest thereby :
The light of grace it thinks to be deceit,
Because it worketh gently without heat :
Mov'd too by outward reason, which is blind,
And, of itself, fees nothing of this kind.

Who knows, it thinketh, whether it be true
That God is in thee, and enlightens too ?
Is it not fancy ? For thou dost not see
Like other people ; who, as well as thee,
Hope for salvation, by the grace of God,
Without such fear, and trembling at his rod.

Thus the poor soul, accounted for a fool,
By all the reas'ners of a gayer school,
By all the graver people, who embrace
Mere verbal promises of future grace,
Sighs from its deep internal ground, and pants
For such enlight'ning comfort as it wants ;

And fain would have ; but nature can, alas !
Do nothing, of itself, to bring to pass ;

And

And is, thro' its own impotence, afraid
That God rejects it, and will give no aid ;
Which, with regard to the self-will, is true,
For God rejects *it*, to implant a *new*.

THE own self-will must die away, and shine,
Rising thro' death, in saving will divine ;
And from the opposition which it tries
Against God's will, such great temptations rise :
The devil too is loth to lose his prey,
And see his fort cast down, if it obey.

FOR, if the life of *Christ* within arise,
Self-lust and false imagination dies ;
Wholly it cannot in this present life,
But by the flesh maintains the daily strife ;
Dies, and yet lives ; as they alone can tell,
In whom *Christ* fights against the pow'rs of hell.

THE *third* temptation is in mind and will,
And flesh and blood, if Satan enter still ;
Where the false centers lie in man, the springs
Of pride, and lust, and love of earthly things ;
And all the curses wish'd by other men ;
Which are occasion'd by this devil's den.

THESE in the *astral* spirit make a fort,
Which all the sins concenter to support,
And

And human will, esteeming for its joy
 What *Christ*, to save it, combats to destroy,
 Will not resign the pride-erected tow'r,
 Nor live obedient to the Saviour's pow'r.

Thus I have giv'n you, loving Sir, to know
 What our dear Saviour has been pleas'd to show
 To my consideration ; now, on this,
 Examine well what *your* temptation is :
 We must *leave all*, and *follow him*, he said, '
 Right Christ-like poor, like our redeeming head.

Now, if self-lust stick yet upon your mind,
 Or love of earthly things, of any kind,
 Then, from those centers, in their working force,
 Such a temptation will rise up of course :
 If you will follow, when it does arise,
 My child-like counsel, hear what I advise.

Fix your whole thought upon the bitter woe,
 Which our dear Lord was pleas'd to undergo ;
 Consider the reproach, contempt, and scorn,
 The worldly state so poor, and so forlorn,
 Which he was so content to bear ; and then,
 His suffering, dying for us sinful men.

And thereunto give up *your* whole desire,
 And mind, and will ; and earnestly aspire
 To be as like him as you can ; to bear
 (And with a patience bent to persevere)

L

All

All that is laid upon you, and to make
His process yours; and purely for his sake,

For love of Him, most freely to embrace
Contempt, affliction, poverty, disgrace;
All that can happen, so you may but gain
His blessed love within you, and maintain;
No longer willing with a self-desire,
But such as *Christ* within you shall inspire,

Dear Sir, I fear lest something still amiss,
Averse to him, cause such a strife as this:
He wills you in his death, with Him to die
To your own will, and to arise thereby
In his arising; and *that* life to live,
Which he is striving in your soul to give.

LET go all earthly will; and be resign'd
Wholly to Him, with all your heart and mind:
Be joy or sorrow, comfort or distress,
Receiv'd alike, for he alike can bless,
To gain the victory of christian faith
Over the world, and all satanic wrath.

So shall you conquer death, and hell, and sin;
And find at last, what *Christ* in you hath been:
By sure experience will be understood,
How all hath happen'd to you for your good:
Of all his children this hath been the way;
And Christian Love here dictates what I say.

BYROM'S Poems, vol. ii. p. 158—165.

A DYING SPEECH, from Mr. LAW'S
APPEAL, page 279.

IN this unhappily divided state,
That christian churches have been in of late,
One must, however catholic the heart,
Join, and conform to some divided part:
The *Church of England* is the part, that I
Have always liv'd in, and now choose to die;
Trusting, that if I worship God with her,
In Spirit, and in truth, I shall not err;
But as acceptable to Him be found,
As if, in times for *one* pure church renown'd,
Born, I had also liv'd, in heart and soul,
A faithful member of th'unbroken *whole*.

As I am now, by God's good will, to go
From this disordered state of things below;
Into his hands as I am now to fall,
Who is the great Creator of us all;
God of all churches that implore his aid,
Lover of all the souls that he hath made;
Whose kingdom, *that* of universal Love,
Must have its blest inhabitants above,
From ev'ry class of men, from all the good,
Howe'er descended from one human blood;
So, in this loving spirit, I desire,
As in the midst of all their sacred quire,

With rites prescrib'd, and with a christian view,
Of all the world to take my last adieu ;
Willing in heart and spirit to unite
With ev'ry church, in what is just and right,
Holy and good, and worthy in its kind,
Of God's acceptance from an honest mind :
Praying that ev'ry church may have its saints,
And rise to that perfection which it wants.

FATHER ! *Thy kingdom come !* thy sacred will
May all the tribes of human race fulfil !
Thy name be prais'd by ev'ry living breath,
AUTHOR of LIFE, and VANQUISHER of
DEATH! Ibid. page 261.

* * *
* * *
* * *

A PRAYER, from Mr. LAW'S SPIRIT OF
PRAYER, Part I. Page 101.

O Heav'nly Father ! gracious God above !
Thou boundless depth of never-ceasing love !
Save me from SELF, and cause me to depart
From sinful works of a long harden'd heart ;
From all my great corruption set me free ;
Give me an ear to hear, an eye to see,

An

An heart and spirit to believe and find
Thy love in *Christ*, the Saviour of mankind.

MADE for thyself, O God, and to display
Thy goodness in me, manifest, I pray,
By grace adapted to each wanting hour,
Thy holy nature's life-conferring pow'r :
Give me the faith, the hunger, and the thirst,
After the life breath'd forth from thee, at first ;
Birth of thy Holy JESUS in my soul ;
That I may turn, thro' Life's succeeding whole,
From ev'ry outward work, or inward thought,
Which is not Thee, or in thy Spirit wrought.

Ibid. page 235.

From the SPIRIT OF PRAYER, Part II.

Page 163, 164.

An infallible Test, or Touchstone for all *Deists* ;
who, in these times, have so much conscientious
Sobriety still left, as to dread a *Deception* in the
most important of all Concerns.

ONLY *one month* withdraw from all mankind,
Their converse trifling, and opinions blind :
Nor write, nor read, nor any thing debate
Within yourselves, in this *retired* state :
The former workings of your REASON stop,
And for a while your prejudices drop :

Stand

Stand then, with fixedness of mind and heart,
 Prov. xxiii. 23. Resolv'd from all, but SACRED TRUTH to part :
 Stand *all the month*, as fervent as you can,

Rom. viii. 26. In pray'r constructed on the foll'wing plan :
 Offer it frequently on bended knees,
 Nay, sitting, standing, walking—as you please ;
 For howsoe'er the outward posture be,
 Yet, with heart's longings and true fervency,
 Pray this *one* pray'r to God contin'ally ;

“ THAT of his goodness, and his mercy great
 “ He'd please to shew you your true inward state ;
 “ But more especially detect beside
 “ All *kinds*, and *forms*, and all *degrees* of PRIDE :
 “ Whether this *bane* has got in you its part
 “ From spirits evil, or your own bad heart :
 “ And that he would awaken up in you,
 “ In *depth* the deepest, and in *way* most *true*,
 “ All the HUMILITY, that's requisite
 “ For the reception of his SPIRIT's light.”

'MIDST this *Pray'r's Spirit*, with such wishes
 fraught,
 Reject and spurn at ev'ry other thought,
 With just such truth and earnestness, as they
 Who are in torment, do for easement pray.

DARE, *can*, ye not do *this*, will your hearts not
 Be to a *spirit* of such *praying* brought ;

On

On you the *touchstone* has then done its work,
The *fiend* no longer in disguise can lurk ;
No truth in nature is more plainly found
Than of *your* INFIDELITY the ground.

THE *same* will shew, that your appeal is vain
To *reason*, and your *speculating* brain ;
Whilst ye by them, at ev'ry turn, excuse
Yourselfes, because you to *believe* refuse :
For false the plea, and equally absurd,
As were a *thievish* and *adult'rous* herd
To charge *adult'ry*, and most *wilful theft*,
(Of ev'ry other argument bereft)
Not on the *bad* and *wrong*, which in them lie,
But on the state of their external eye,
With which they cannot but such objects spy. }

If on the other hand, ye *will* and *can*
Imbibe the *Spirit* of this *praying* plan,
In truth and cordial sincerity ;
I'll venture to affirm with verity,
That tho' of spirits evil twice the crew,
Which *Magdalene* possess'd, possessed you,
This would dislodge them all ; and then with her
Your *tender* heart no longer could forbear
To drop on JESU's feet a loving tear. }

Luke viii. 2.

Zech. xii. 10.
Luke vii. 36-50.

The

The Addition of the following LETTER, some time since published, it is thought might prove acceptable and useful to one or another of my readers.

To the EDITOR of LLOYD'S Evening Post.

SIR,

HAVING in your paper observed a couple of letters from two clergymen, under the signature of *Ouranius* and *Theophilus*; wherein, with a pious and disinterested view, they recommend to the public the writings of the late truly reverend *William Law*, I am encouraged to hope you will not be averse to the addition of a third to the two former testimonies. They are ministers of the establishment; and I belong to another protestant denomination. Happy should I esteem myself, if out of the mouth or pen of two or three witnesses the good opinion of the general utility of Mr. *Law*'s writings could be so far established, that ministers and people of every denomination might be inclined seriously to read, and truly to practise the sound practice of his works. Although we are to call no man Master or Teacher on earth, because there is only one that is perfect and infallible; yet I can with truth aver, that I have reason to believe the Lord hath spoken, and doth yet speak to this age by him. I have also in this respect a happiness beyond that of *Ouranius* and *Theophilus*. They lament their having had no acquaintance with this worthy and faithful servant of Jesus. But though I had no long one, yet was I, a few months before his decease, indulged with an ample and intimate conversation with him upon the present state of religion in our time and nation, and on many other the most interesting subjects. This I regard as a favour of God bestowed upon me, and which I would not have been without on any consideration. I only wish to make the very best use of it in all respects. Mr. *Law* lived as he wrote, and died as he lived. I am pretty credibly informed, that amidst the most excruciating pains of the stone, and at the age of seventy-five years, immediately before his dissolution, rising up in his bed, he said, "Take away these filthy garments; I feel a fire of love within, which has burnt up every thing contrary to itself, and transformed every thing into its own nature." O might every minister, and each of their flocks (both of the establishment and every other denomination) live the life and die the death of this truly righteous man!

To give a small specimen of the conversation which passed between us. "Sir, says he, I am not fond of religious gossiping. My best thoughts are in my works, and to them I recommend you. If I should seem to you a positive old fellow, I cannot help it, well knowing the ground from which I write. But, dear Sir, above all things, be present with, and attend carefully to your own heart. There you will be sure to meet with all the evil, and there only you can meet with God and all real goodness."

Having already (through God's mercy) reaped some benefit from this advice, I communicate it simply to the public for the same end. It is needful; and may it prove, together with all his other writings, a standard lifted up against that inundation of infidel profligacy and notional faith, against the numberless numbers of flagrant sinners and hypocritical false saints which every-where divide a fallen Christendom.

I have not hereby the least intention to reflect with unkindness on the clergy, or the ministers and people of any other denomination; my heart feels nothing of this sort; but I most earnestly beg leave to recommend, first to myself, and then to them all, a passage in his Answer to Dr. Trapp's Discourse on the Folly, Sin, and Danger of being righteous over-much, from page 58 to 69, fourth edition. Were it but read with godly sincerity, I am very positive that every reader would see reason to be thankful for having had it pointed out to him. This is one, among ten thousand other pearls, to be met with in this ingenious and illuminated author's writings.

N. July 19, 1772.

CHRISTOPHILUS.



